

THE DHARAM SHASTRA

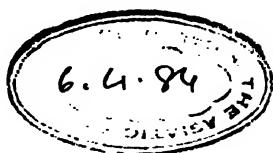
The DHARAM SHASTRA

Hindu Religious Codes

Vol. 1

English Translation and Text

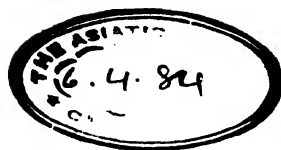
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PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Rāmāyaṇa, Mahābhārata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'āstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be dis-obliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Samhitās*.

Some of these *Samhitās* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Samhitās* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitás* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitás* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitás* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Samhitās*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,

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M. N. D

INTRODUCTION

THE Scriptural writings of the Hindus are divided, in main, into two classes, namely *S'ruti* or what is heard and *Smṛiti* or what is remembered. The earliest and the most sacred religious work of the Hindus, namely, the *Vēda*, belongs to the former. In it the words of revelation are preserved in their original state. And all the laws, civil and religious; which govern and regulate the life and conduct of the Hindus pass under the sacred appellation of *S'ruti*. According to the belief of the Hindus *Smṛiti* also is of divine origin ; the difference between it and the *Vēda* consists in the fact that in the Hindu System of Law the sense is recorded either in the divine words or other equivalent expressions.

The history of the origin of *Smṛiti* attributes it to the Self-Sprung Brahmā who communicated it to Manu, who again taught it to the ten patriarchal sages, *vis.*, Marīchi, Atri, Angira, Pulastya, Pulaha, Kratu, Prachétā, Vasīshtha, Bhrigu and Nārada.

Smṛiti consists of three *Kāṇḍas* or sections, *vis.*, —(1) *A'chāra* or regulations relating to the performance of religious rites and ceremonies and the general duties of men; (2) *Vyāvahāra* or civil laws relating to the protection of life and property with all their rules and practices; (3) *Prāys'chitta* or those relating to the atonement for various sins committed. But all these groups of laws, religious, civil and about atonement, pass by one comprehensive term which is popularly known as the *Dharma-S āstra*.

The *Dharma-S'āstra* of the Hindus, is not one single book but consists of the *Saṃhitās* or Institutes

of holy sages numbering twenty according to the list given by Yájñawalkya, namely,—Manu, Atri, Vishnu, Hárita, Yájñawalkya, Ushaná, Ángira, Yama, Apastamva, Samvarta, Kátyáyana, Vṛihaspati, Parás'ara, Vyása, Sañkha, Likhita, Daksha, Goutama, Satátapa, and Vas'ishtha.

There are slight variations in the names of authors to be found in the writings of the other Lawgivers. In some works more names are seen. Parás'ara, whose name occurs in the above list, mentions also twenty Lawgivers; but in his enumeration, instead of Yama, Vṛihaspati and Vyása the names of Kas'yapa, Gárgya and Prachétá are mentioned. In the account given of the *Samhitás* in that encyclopædic work *Padma Purāṇam* the name of Atri, which is seen in Yájñawalkya's list, is omitted and the number of thirty-six is completed by adding Maríchi, Pulastya, Prachétá, Bhrigu, Nárada, Kas'yapa, Vishwámitra, Devala, Ris'yas'ringa, Gárgya, Boudháyaṇa, Paithinashi, Jáváli, Samantu, Páraskara, Lokákshi, Kuthumi.

In the Commentary of the *Grihya-Sūtra* by Rám-krishṇa thirty-nine names are mentioned, of whom nine are not to be found in any of the above lists, *vis.*, Agni, Chyavaṇa, Chhágaleya, Játukaraṇa, Pitámaha, Prajapati, Buddha, Satyáyana and Soma. Sometimes one person is mentioned as being the author of several Institutes, Comprehensive (*Vṛihat*), and Easy (*Laghu*), according to the nature and bulk of the work.

Besides those mentioned above, some more legislators appear to have flourished, namely,—Dhoumya, the priest of the Pándavás and the author of a Commentary on the *Yajur-Véda*, As'wáláyana, who wrote several treatises

on religious acts and ceremonies, Bháguri, a commentator of *Manu-Samhitá* and Datta, the son of Atri.

According to the Hindus the world is divided into four *Yugás* or cycles, and each *Samhitá* is considered appropriate for each cycle. Parás'ara regards *Manu-Samhitá* as suited to *Satya-Yuga*, that of Goutama, to the *Trétá*-, those of S'aṅkha and Likhita to the *Dwápara*-, and his own Institutes to the *Kali*-, *Yuga*-. But this distinction has never been actually observed. Truly does Strange remark:—"In fact had Parás'ara-*Smṛiti* alone been adopted as the Dharma-S'ástra of the present age it would not have been sufficient for the purpose; inasmuch as the *Vyāvahára-Kāṇḍa* is entirely wanting in his Institutes; so that a professed commentary on this *Smṛiti*, is founded, in this respect, upon nothing belonging exclusively to Parás'ara, beyond a verse extracted from the *A'chára*, or the first *Kāṇḍa*, purporting merely that the princes of the earth are, in this age, enjoined to conform to the dictates of Justice."—*Preface to Stranges' Hindu Law*.

Of all the *Smṛitis*, *Manu-Samhitá* is regarded by the Hindus as next in sanctity to the Védás. It is the oldest of all the laws and its authorship is attributed to Manu himself, the son of Brahmá. He was the most ancient and the greatest of all Lawgivers.*

* Regarding the antiquity of *Manava-Dharma-S'astra*, Babu S'yámá Charaṇ Sircár, in his Introduction to *Vyāvasthá-Darpan*, arrives at the following conclusion with which we fully concur.

"This is manifest from the following verses of *Manu-Samhitá* (Ch. I.). 'From that which is the first cause, not the object of sense, existing *everywhere in substance*, not existing to our perception, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahma. (11) Having

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YA'JNAWALKYA SAMHITA'.

CHAPTER I.

HAVING adored Yájñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said :—"Do thou describe unto us in full, the religious rites of Varṇas (four castes). áś'ramás (four orders),¹ and [those of] other inferior castes." (1)

Meditating for a while that lord of Yogins, residing in Mithilá² said to the Munis :—

"Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Puráṇam,³ Nyáya,^{4(a)} Mímáṃsá,^{5(b)} Dharma-S'ástra,^{6(c)} Védāṅga^{7(d)} [six], and the Védás^{8(e)} (four in number),—these fourteen are the roots of knowledge and religion. (3)

1 A stage or order, or period of the religious life of a Bráhmaṇśh, *vis.*, *Brahmacharyyam*, student life, *Gárhastyam*, domestic mode, *Vána-prastham*, retirement in the forest and *Sannyása*.

2 A tract of country in Behar.

3 A class of religious literature, eighteen in number. The name Puráṇam, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions. The Lexicon of Amar Sinha gives, as a synonym of Puráṇam, Panchalakshanaṁ, that which has five characteristic topics, *vis.*, (1) Primary Creation or Cosmogony; (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology; (3) Genealogy of Gods and Patriarchs; (4) Reigns of Manus; (5) History. The eighteen Puráṇas :—Brahma, Padma, Vishṇu, S'aiva, Bhágavat, Náradíya, Márkaṇḍéya, Agni, Bhavishya, Brahmavaivarta, Líṅga, Varáha, Skanda, Vámana, Kurma, Matsya, Garud'a, and Brahmánda.

3a A System of Hindu Philosophy founded by sage Gautama. It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hárta, Yājñawalkya; Us'ana, Āṅgirá, Yama, A'pastamva, Saṁvartta, Kátyáyana, Vrihaspati, Parás'ara, Vyása, S'aṅkha, Likhita, Daksṇa, Gotama, S'átátapa, and Vasishtha are the promulgators of Dharma-S'ástras (religious codes). (4—5)

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i.e.*, the means of attaining to the fruits of religious observances). (6)

S'rutis,¹ Smṛitis,² conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyāya-Sūtras*, is a collection of Sūtras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(b) A System of Hindu Philosophy, the object of which is the interpretation of the Védás. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Purva*) *Mīmāṃsā* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mīmāṃsā* in contradistinction to the theological, which is named *Brahma-Mīmāṃsā*."

3(c) Religious Codes, *i.e.*, Sāṁhitās.

3(d) Certain classes of works regarded as auxiliary to the Védás and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :—(1) *S'ikshā*, the science of proper articulation and pronunciation; (2) *Chhandas*, prosody; (3) *Vyākaranam*, grammar; (4) *Nirukta*, etymological explanation of different Védic words; (5) *Jyotish*, astrology; (6) *Kalpa*, ritual or ceremonial.

3(e) Rik, Sáman, Yajush and Atharvak,—these are the four Védás.

1 What is heard, *i.e.*, the Védás.

2 What is remembered, *i.e.*, the Puránás, Dharma-S'ástras, etc.

The seeing of átman (self) by Yoga (suppression of mental faculties), is a religion superior to that of all these works, *vis.*, performance of religious rites, good conduct, self-restraint, abstention from cruelty, charity, and Védic studies. (8)

Four persons well read in the Védás and Religious Codes, or a number of Bráhmaṇás versed in the three Védás, form a synod. Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion.¹ (9)

The Bráhmaṇás, Kshatriyás, Vais'yás and the S'udrás, are the (four) Varṇas (castes); of them the first three are the twice-born.² All their rites, from the very conception (Garbhádhánam) to death (S'ráddha), are performed with the recitation of Mantrás (mystic syllables). (10)

Garbhádhánam [takes place when conception is formed] during the menses; Puṁsavanam (formation of a male child), before the moving of the fœtus; Seemantonnayanam, in the sixth or eighth [month]; and Játakarma after delivery. (11)

Námakaranam [takes place] on the eleventh [day after birth]; Nishkramaṇam, in the fourth month; Anna-prás'anam, in the sixth month; and Chūd'ákaraṇam should be performed according to the practices of the family. (12)

With this (performance of rites) the sin begotten of semen and blood, is dissipated; in case of women these purificatory rites are performed without Mantrás [their marriage is only accompanied with Mantrás.] (13)

1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod, or by that of an expert in spiritual science.

2 They are entitled to perform the ceremony of Samakárás. They are said to be born again when they put on the sacred thread.

The Upanayanam [ceremony] of a Bráhmaṇáh [is performed] in the eighth year [counting from the time] of conception ; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyáhṛiti*,¹ should teach the disciple the Védás, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left. (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham*. (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajápati-Tirtha*, *Pitri-Tirtha*, *Brahma-Tirtha* and *Deva-Tirtha*. (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the S'údrás. The twice-born, (i.e., the Bráhmaṇáh,

1 A mystic word uttered by every Brahmana in performing his daily Sandhyá, adoration ; these Vyáhṛitis are those of *Bhūr*, *Bhuvá*, and *Swas* usually repeated after Om.

Kṣatriya, and the Vais'ya,) are generally purified when the water reaches the breast, throat and the palate. The women and S'ūdrās are purified when it merely touches the lips. (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A'pohisthá*-mantram, practise *pránáyāma* (suppression of the vital airs), *Sūryyopasthānam* (worshipping the sun), and recite the *Gáyatrī*.¹ (22)

Having suppressed the vital airs, one should recite the *Gáyatrī* thrice along with the *A'pojyotiḥ*-mantram preceded duly by a *Vyáhrīti* united with a *Pranava*.² (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A'pohisthá*-mantram, [one] should, with his face towards the west, recite the *Sávitṛī*³ in the evening till the stars rise. (24)

In the morning, one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyā*⁴ (morning and evening devotions). After the *Sandhyā* adoration, he should worship [the sacred] fire. (25)

Then saying "I am such and such," (i.e., taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swādhyáya*) Védic studies. (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging]. He should

1 A very sacred verse repeated by every Bráhmaṇāḥ at his Sandhyā (morning and evening devotions).

2 The mystic syllable OM.

3 A celebrated verse of the Ríg-Védá, so called because it is addressed to the Sun.

4 Joining periods, i.e., morning and evening.

secure [the preceptor's] well being by his mind, words, body, and deeds: (27)

The grateful, the submissive, the intelligent, the pure. those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt ; and for supporting himself [he] should secure alms from the house of a Bráhmaṇaḥ of unimpeachable character. (29) .

Using the word *bhavati*¹ respectively in the beginning, middle, and end, a Bráhmaṇaḥ, Kshatriya, or a Vais'ya should beg alms.² (30)

Having offered his adoration to the sacred fire,* he should, with the permission of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *A'pos'āna*-rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇḍ'usha*). (31)

While a *Brahmachārin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Bráhmaṇaḥ⁴ only is allowed to take food

1 An address of respect.

2 A Bráhmaṇaḥ should say,—“*Bhavati, bhikshām déhi,*” Madam, give me alms A Kshatriya should say,—“*Biksham bhavati, déhi.*” A Vais'ya should say,—“*Bhiksham déhi bhavati.*”

3 If he has not adored the fire before. It shows that adoration of the sacred fire is obligatory on every Hindu.

4 The word *Bráhmaṇaḥ* is particularly used here, for a Kshatriya-, or a Vais'ya-, religious student is not allowed to take food on the occasion of a *S'raddha*.

as he likes [when invited on the occasion of a] *S'rāddha*,¹ provided he does not break his vow. (32)

[A twice-born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals, looking at the Sun (in the morning and evening), obscene words and calumny. (33)

He is called *guru*, who, having performed all the rites [beginning with the Garbhadhānam] delivers instructions in the Védās. He is called *āchāryya* who teaches the Védās after having performed only the ceremony of Upanayanam. (34)

[He is called] *upādhyāya* who teaches only a portion of the Védās; [and he is] called *ṛitwik* who celebrates sacrifices. Of them every one deserves greater respect according to the order [in which] he is mentioned. But the mother is superior to them all. (35)

In studying each Védā, one should lead the life of a religious student for twelve years, or for five years [at the lowest]. Some say [one should observe] *brahmacharyyam* while studying the Védās. [One should have] his hairs shaven in the sixteenth year [beginning with the conception]. (36)

The period up to the sixteenth, twenty-second, and the twenty-fourth, year, is laid down as the time for Upanayanam [respectively] for the Brāhmaṇaḥ, Kshatriya- and the Vais'ya. (37)

After that, *i.e.*, (when Upanayanam is performed) they are prohibited from performing all the religious rites, [and] reciting the *Gāyatrī* till they perform the rite of the *Vrātyastoma*.² (38)

1 A religious rite performed in honor of the departed manes.

2 Name of a sacrifice performed to recover the rights forfeited by the non-performance of due Samskárās.

The first birth proceeds from the parents, and the second, from the binding of the *Mounji*¹ (investiture with the sacred thread); therefore the Bráhmaṇás, Kshatriyás, and the Vais'yas are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védá alone is more powerful in bringing emancipation unto the twice-born [ones]. (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes with honey and clarified butter. (41)

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey. (42)

He, who daily studies the Sâma-Védam, gratifies the celestials with Soma-juice and clarified butter, and the departed manes with honey and clarified butter. (43)

He, who daily studies, to the best of his power, the Atharvaṇ of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter. (44)

He, who studies daily, to the best of his power, the Védás in the form of questions and answers, the Puráṇás, Dharma-S'ástras (Religious Codes), [Rudra-daivata-] mantras, Gáthás, Itihásás (History), and other (Religious verses), sciences (Váruṇí), gratifies the celestials with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter. (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

1 *Mounji* means the girdle of a Bráhmaṇśá made of a stripe string of *Munja*-grass. *Mounjibandhanam* means the binding of the *Munis*-grass girdle, i.e. investiture with the sacred thread.

fruition of all his desires. He, who recites [the portion of a Védā relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice]. (47)

A twice-born person, who daily studies the Védās, reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances. (48)

A perpetual religious student [who vows a life-long abstinence and celibacy,] should [for ever] live near his preceptor; in his absence, [near] his son; in the latter's absence, [near] his wife; [and in her absence,] near the sacred fire. (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body, attains to the region of Brahma; he is not born again in this world. (50)

Having completed his Védā, (*i.e.*, Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath. (51)

[A twice-born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i.e.*, shorn of all defects, such as, eunuchism, etc.), *ananyapūrvikām* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *asapindām*, (*i.e.*, remote from his father's family by seven degrees and that of his mother by five,) younger in age, freed from (incurable) diseases, having brother, born in a different *gotra* (family), distanced from his mother's family by five degrees and that of his father by seven. (52—53)

[A maiden should be taken from] a highly respectable family, of persons well-read in the Védās, and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the same caste and social standing, well-read in the Védās, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'ūdrās: I do not approve of it; for, the *ātman* (soul) itself is born there (in the wife) [as the son].¹ (56)

The Brāhmanās, Kshatriyās and the Vais'yas must take wives, three, two and one in number according to the order of their caste.* The wife of a S'ūdra must be of his own caste. (57)

That is called a Brāhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invited. A son, begotten of such [a marriage], sanctifies twenty-one generations.² (58)

1 For the purpose of begetting a son, a twice-born one must not marry a S'ūdra woman. But he can, after the demise of his own caste, wife, take a S'ūdra wife for the satisfaction of his carnal appetites. This is the purpose of the S'loka. If a Brāhmaṇa, however, begets a son upon his S'ūdra wife, the son does not inherit his father's property.

2 A Brahmana can take his wife, three in number, from amongst the Brāhmanās, Kshatriyās and the Vais'yās; a Kshatriya can take two wives from amongst the Kshatriyās and Vais'yās; and a Vais'ya can take one wife from amongst the Vais'yās.

3 Ten generations before, ten generations after, and the soul of the beggetter.

[That is called] Daiva [marriage] [in which a maiden is given to] a ṛitwijah (priest), engaged in a sacrifice. [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha. A son, born of the former, sanctifies fourteen generations and that of the latter, six. (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her] ; is called Kāyah [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter]. (60)

A's'ura [marriage is that in which] money is taken [in exchange for the bride] ; Gāndharva [marriage is that in which the parties] unite themselves by a vow of mutual love ; a Rākshasa marriage [is that in which the maiden] is carried away by fighting ; [and] a Pis'ācha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem). (61)

[In an alliance] between parties of the same caste, the hand should be taken ; in that between a higher caste and a lower one, the Kshatriyah should take an arrow, and a Vais'yah], a goad. (62)

A father, a grand-father, a brother, one of the same family, and a brother can give away a bride. With the death of the preceding [person] the succeeding person in order [can do the same, provided that] he is in natural temper, (*i.e.*, does not suffer from insanity). (63)

[A qualified person,] not giving away (in marriage, a maiden,) will be visited by the sin of the destruction of foetus at every time of her menses. In the absence of a giver, the maiden should herself give her away. (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

1 One of the eight forms of marriage otherwise called Prajāpatya.

mind, he meets with the punishment of a thief. But if a bride-groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former). (65)

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment (*uttamasāhasam*).¹ For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more. (66)

A virgin (maiden, or one who has been known by a man, when purified again after performing the purificatory rites, is called 'born again' (*punarbhū*). She, who having left her husband, seeks one of her own caste out of lust, is called *Svairiṇī* (an unchaste woman). (67)

A younger brother (of a woman's husband, [in his absence,] a *sapinda* (a kinsman connected by the offering of the funeral rice-ball to the manes), [in his absence,] one of the same family (*sagotra*), for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives. Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned. A son, born by this procedure, will be [called] *Kshetrāja*.² (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights, living poorly, taking only a morsel of food, (*piṇḍamātropajivinim*),¹ always chidden and lying

1 A fine of 1,000, or, according to some, 80,000 panas.

2 One of the twelve kinds of sons allowed by the old Hindu Law; the offspring of a wife by a kinsman duly appointed to raise up issue to the husband.

on earth,—live in his own house, [so that she might withdraw herself from her sinful course]. (70)

The Moon has conferred on them (women) purity ; the Gandharvas, sweet speech ; [and] Fire, the most exalted state of holiness ; [therefore] women are most holy. (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses ; renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man], or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc. (72)

One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only], and is inimical to her husband. (73)

But the superseded wife should (always) be maintained ; otherwise a great sin is committed. Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other. (74)

[The woman], who does not see any other man, whether her husband is alive or dead, reaps great fame in this world and sports with Umā² in the next. (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet-speeched, she should be given one third of [her husband's] property and maintenance [if he is poor]. (76)

1 She will be allowed only that quantity of food which will keep her body and soul together.

2 The consort of Ś'iva, one of the three deities of Hindu Triad.

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter;¹ for these purposes a wife should be served and well-maintained and protected.² (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam*.³ On the other hand, one should avoid *parvā*⁴ days and the first four days [of the menses]. (79)

[One] should [always] avoid *Maghā*⁵ and *Mūlā*; and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

1 These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter; one's progeny being entitled to perform the *Agnihotra* rites.

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes.

3 If one knows his wife under these regulations he does not lose the vow of a religious student.

4 One should not know his wife on *chaturdasī* (fourteenth day of the moon), *ashtamī* (eighth day), *ārdraśyā* (the last day of the dark half month), and the last day of the month.

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhādrapada.

6 The Asterism Mūlā.

Remembering the vow of women, being faithfully devoted to one's own wife and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smritis that women should be protected (by every means), (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother-in-law, father-in-law, husband's younger brother and the other relatives with ornaments, clothes and food. (82)

Women should keep the household articles in order, be expert [in domestic works], contented, economical in expenditure, salute the feet of their mothers-in-law and fathers-in-law and be devoted to their husbands. (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses. (84)

A father should protect [a woman when she is] a maiden; a husband after she is married; and a son, in her old age; in the absence [of a legitimate protector] the kinsmen [should protect her]; independence is not for womankind. (85)

A woman, having no husband, should be taken care of by the father, mother, son, brother mother-in-law, father-in-law, or maternal uncle; otherwise she will be an object of censure. (86)

[The woman who is] devoted to the well-being of her husband, is observant of good conduct and has [her]

1 According to the Smritis 'one commits a great sin if he does not satisfy the sexual desire of his wife.

senses under restraint, reaps glory in this world and incomparable bliss in the next. (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites ; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agni-hotra*,¹ a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brāhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Brāhmaṇaḥ, [is called] *Mūrdhābhishikt* ḥ ; that on a Vais'ya wife, *Amvashtha*ḥ ; that on a S'ūdra wife, *Nishāda*ḥ or *Pāras'ava*ḥ. (91)

Sons [begotten] on Vais'ya and S'ūdra [women] by a Kshatriyaḥ, [are respectively known] in the Smṛitis [as] *Māhishya*ḥ and *Ugra*ḥ. [The son begotten on a] S'ūdra [woman] by a Vais'yaḥ, [is called] *Karana*ḥ. The rule applies, according to the Smṛitis, to married wives. (92)

[The son begotten by a] Kshatriyaḥ on a Brāhmaṇa [woman, is called] *Sūta*ḥ ; [that begotten by a] Vais'yaḥ, [is called] *Vaidēhaka*ḥ ; [that begotten by a] S'ūdraḥ,

1 Maintenance of and offering oblations to, the Sacred Fire. The meaning is that a husband should purify her by offering oblation to the Sacred Fire. This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not entitled to follow any other *śrāma*ḥ or mode of life.

is *Chanāḍlaḥ* driven out of the pale of all religious rites. (93)

[A son born of a] Kshatriya [mother] by a Vais'ya [father] [is called] *Māgadhaḥ*; [that begotten by a] S'ūdraḥ [is called] *Kattāḥ*; a S'ūdraḥ begets on a Vais'yā woman a son [called] *Ayogavaḥ*. (94)

A *Māhishyaḥ* begets on a *Karana* woman [a son called] *Rathakāraḥ*. Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good) (95)

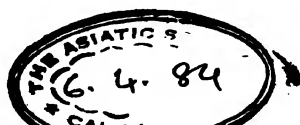
[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth); [in case of the existence of] a degraded livelihood, equality [of lower caste takes place in the seventh, sixth, or the fifth, birth]; [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriyah on a *Mūrdhā-bhishiktā* woman) and *Adhara* (son begotten on her by a Brāhmanaḥ) [should be determined] as before.¹ (96)

A person, leading the domestic mode of life, should daily perform the *Smārta* (prescribed in a Code of Laws) actions in the *Vivāha*² Fire or that brought according to the division of time, and *S'routa* (prescribed in the S'ruti) actions in *Vaitānika*³ Fire. (97)

1 The purport of the S'lokaḥ is:—If a Brāhmanaḥ continues to marry a girl begotten on a Nishadī woman by a Brāhmanaḥ for five generations, the son begotten thus in the sixth generation attains to the status of a Brāhmanaḥ. Thus the attainment of a higher caste takes place in the seventh generation.

2 A fire that is kept in the house for domestic rites.

3 A sacrificial fire.



Having passed urine and excreta (*Sarīrachintā*) and duly performed the purificatory actions and cleansed his teeth, a twice-born one should recite his morning prayers. (98)

[Then] having offered oblations to Fire, [he] being self-controlled, should recite the *Sūryyadaivata*-Mantras and study the Védās and various other scriptural works. (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king; then, after bathing, he should offer oblations of water to the celestials and the departed manes (*Pitṛis*). (100)

For attaining consummate result in recitation and sacrifice, he should study the Védās (the Rik, Yajus, Sāman, and the Atharvan), the Purāṇas, the Itihāsās, (and the entire body of spiritual sciences), according to his might. (101)

Sacrifice of animals (*Vali*), oblation or food offered to the manes (*Swādhā*), oblation to Fire (*Homa*), study and teaching of the Védās (*Swādhyāya*), and the reception of guests, are the great sacrifices of the *Bhūtās* (evil spirits), *Pitṛis* (departed manes), *Devas* (celestials), *Brahmā*, and *Manushya* (mankind). (102)

From amongst the remnant of food offered in Fire to the celestials, [one] should procure food for the evil spirits, and then throw a portion on earth for the dogs, the *Chandālās* (degraded caste), the crows, etc. (103)

One should daily offer food and water to the departed manes and human beings: one should daily study and teach the Védās, [but] one should never cook food for oneself. (104)

After having fed the child, the woman who lives in

her father's house after being married, the aged, women in family way, the diseased, the maiden, the guests, and the servants, the husband and wife should partake of the residue. (105)

Before and after taking meals, the food should be converted into a substance not other than fire and nectar with the *Apos'ānaḥ* (prayer).¹ (106)

[One] should give, according to his might [food, etc.,] to all the castes [arrived] as guests. If a guest comes uninvited [even] in the night, [one should treat him] with words, earth, grass and water. (107)

Alms should be given to a beggar after having received him well; (similarly) to a Brahmachārīn; [one] should feed friends and relatives arrived at the time of taking meals. (108).

[One should] place before a *S'rotriyaḥ* a big bull or a big goat;² one should offer him a welcome, a seat, sweet food and sweet words. (109)

A *Snātakaḥ*,³ a preceptor, a king, a friend and relations formed by marriage (such as son-in-law father-in-law, maternal uncle, etc.,) should be offered *arghyaḥ*⁴

1. A kind of prayer or formula repeated before and after eating; the formulas being respectively

अमृतोपिस्तरुमपि स्वाहा and अमृतापिधानमपि स्वाहा ।

2 One should not make a gift of them or kill them for the learned Brāhmaṇaḥ but simply place them before him as a sort of hearty welcome.

3 A Brāhmaṇaḥ who has performed the ceremony of ablution which has to be performed on his finishing the first ās'ramaḥ.

4 A respectful offering or oblation to a god or a venerable person; the ingredients of this offering are :

आपः क्षीरं कुशाग्रं च दधिसर्पिः सतच्छुलम् ।

यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रग्वीर्त्तितः ॥

once a year; a *ṛitwik* (sacrificial priest) should again and again be [similarly honoured]. (110)

A traveller is to be known as an *atithī* (guest), and one versed in the Védas as *S'rotriyaḥ*. [They are] both worthy of respect to a householder who desires for the region of Brahmā. (111)

Save when invited by a person of unimpeachable character, one should have no desire for food cooked by any other person. [One should] avoid fickleness of speech, unsteadiness of hands and feet and over-feeding. (112)

[One should] follow to the end of the boundary [of one's house] a *S'rotriya* guest gratified with feeding, [and] spend the rest of the day in the company of good and prosperous friends.¹ (113)

Having performed the evening devotion, offered oblation to [the three] Fires and worshipped them, [one] surrounded by servants, should take food moderately² [and] then go to bed. (114)

Having risen from the bed at *Brāhma-muhūrta* (early part of dawn), [one should] think of the well-being of one's soul, and, then, according to one's might and in proper time, serve virtue, worldly profit and pleasure. (115)

[One] is respected in order [according to one's endowment] of learning, religious deeds, age, friends and wealth. Endued with all these even a *S'ūdraḥ*, in his old age, deserves respect (116)

¹ *S'isthairistha* means here friends well-versed in the Itihāsas, the Puranas and poetic literature and clever in carrying on conversation. We have given the literal translation in the body.

² *Anatitriptjanaka* .s., must not be overfed.

An aged burden-carrier, a king, a Snátaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road; a king is adorable unto them all; but a Snátaka, [even] to the king. (117)

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yás and Kshatriyás; the Bráhmaṇás have in addition to these, the acceptance of gifts, the performance of religious rites for others, and teaching. (118)

The highest duty of a Kshatriyaḥ is the protection of subjects; money-lending, agriculture, trade and the tending of cattle are sanctioned for the Vais'yás. (119)

The service of the twice-born, is [the duty of a] S'ūdraḥ; if he cannot maintain himself by that, he may become a tradesman; or he may maintain himself with various works of art, but he should always do good unto the twice-born. (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of S'ráddha. With the recitation of the Mantram-*Namas*, he should perform the five Yajñas. (121)

Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy, self-restraint, and forgiveness, are the religious practices for all. (122)

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words, dress, learning, family, and deeds. (123)

The twice-born one, who has in store food for three years to last, can drink Soma-juice; [and] one, who has food in store for a year, before the drinking of Soma,

should perform the rites which ought to be performed, (*i.e.*, the Agnihotra.) (124)

One should perform every year the Soma-Yajña ; at every *Ayana* (the period of duration of the sun's passage, north and south of the equator), the Pas'u-Yajña ; [at the time of the growth of corns], the Agrayana-Yajña ; [and at every year], the Chaturmmásya. (125)

[The celebration of] all these becoming impossible, a twice-born one should celebrate the Vaisyānarī (Fire Sacrifice ; but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object. (126)

If a sacrifice is performed with articles begged from a S'ūdraḥ, one is born as a *Chandālaḥ* ; [if one does not give away] every article obtained for a sacrifice he becomes a crow. (127)

By [means of] *S'ilāḥ* (gathering of corns dropped or thrown by others), and *Unchchhaḥ* (taking of a parcel of corn thrown by others), [or] by being *Kus'ūlaḥ* (having foodstuff capable of maintaining his relatives for twelve days), [or] *Kumbhīḥ* (having the same for six days), [or] having foodstuff for three days, [or] being *As'wastanaḥ* (one who has no food for the morrow), [a householder] should carry on his livelihood ; of these [modes], each succeeding one is superior to the former. (128)

[One should] never accept an adverse interpretation of the Védās, gifts from unknown persons, [gain livelihood] by officiating as a priest to an unworthy person, nor by singing and dancing ; and [should] always be contented. (129)

When stricken with hunger, (*i.e.*, when one cannot maintain one's relatives with the ordinary revenue), a king may collect money from persons living on the boundary,

and those who are worthy of receiving services from priests. One should avoid persons who perform religious rites for vanity, who make false reasonings, follow orders of life not sanctioned in the scriptures. and who follow the conduct of cranes (cheats). (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified; one should not take food, before one's wife, with one piece of cloth on, or while standing. (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words, or do what is not conducive to [one's] well-being; one should not speak untruthful words, steal, or maintain oneself with forbidden means. (132)

[One should] wear golden Kundalās (ear-ornaments) and the sacred thread, and hold the bamboo-stick and the Kamaṇḍalu (water-pitcher); [one] should go round the image of a deity, raised earth, a cow, a Brāhmaṇa and a tree. (133)

One should not pass urine and excreta in a river, in a shady place, on a public way, in a pasturage, in water and ashes; nor before fire, the sun, the moon, a woman or a Brāhmaṇa, and at the period of conjunction. (134)

[One should] not eye the sun, a woman naked, or engaged in sexual intercourse; should not look at urine and excreta, and being impure, at Rāhu and stars. (135)

One should not go uncovered, while raining, reciting all the *Mantramās*, such as, "This is my thunderbolt." One should not go to bed naked with one's head towards the west. (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over. (137)

[One should] not drink water with one's folded palms, nor rouse any person while asleep, should not play dice [or indulge in games] destructive of virtue, [and should] not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [by swimming], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions. (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one. (141)

When medicinal herbs grow, on the full-moon day of *S'rāvaṇa*¹ (month), or on a day, under the *S'ravanā asterism*, or on the fifth day under *Hastā*² *asterism*, one should begin the study of the Védās. (142)

On a day under the *Rohini*³ *asterism* in the month of *Poush*, or on an *Asthakā*⁴ *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies. (143)

1 A lunar month corresponding to July and August.

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart.

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon.

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Védā, at *Upakarman* (a ceremony performed before commencing to read the Védā), and at *Utsarga* (dedication), the Védās should not be studied for three days. (144)

If there is roaring of clouds in the morning and evening, an ominous sound in the sky, earthquake and dropping of fire-brands, the finishing of the Védās and the study of the *Araṇyakas* should be stopped for one day and night. (145)

[Similarly, *i.e.*, the study should be stopped for one whole day and night] on *Amāvasyā* (the fifteenth day of the dark-half month), on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a *Srāddha*. (146)

If any *pashu* (animals which are fourteen in number, *vis.*, cow, sheep, goat, horse, mule, ass and man—these domestic, and buffalo, monkey, bear, reptile, *ruru*-deer, spotted-antelope and deer—these wild ones), or a frog, mungoose, cat, horse and mouse, [happens] to pass between [a student and preceptor], or [on the day of] the hoisting and throwing down of the enemy's [standard], [Védic studies should be stopped] for one day and night. (147)

[Similarly it should not be studied] when a dog, jackal, ass, or an owl emits a noise, [when] the *Sāmans*

* Here the word *Ritu* refers to the summer, rainy and winter seasons, *i.e.*, on the *Pratipad* day of Chaitra, *S'ravana*, and *Agrahāyana*, the Védā should not be studied.

are sung [when there is any sound] of arrows, [when] the cry of a person in danger [is heard], near an unholy [place or object], a dead body, a S'udra, a degraded caste, a cremation-ground, a fallen person, an unholy place, in an impure state, when the muttering of clouds and thunder is heard, when the hand is yet wet after eating, within water, in the middle of the night, when high winds blow, when ominous dust is showered, when the quarters are ablaze, at the periods of conjunction, when any fear (proceeds either from a king or a robber), while running, when a bad smell comes, when a good person arrives at the house, while going on an ass, camel, chariot, elephant, horse, boat, tree, or a desert. These thirty-seven are known as periods not fit for Vedic studies. (148—151)

[One should not] cross an idol, a *Ritwik*, a *Snátaka*, a preceptor, the shadow of another's wife, blood, excreta, urine, saliva, turmeric etc., that had been rubbed on the person, and others (*i.e.*, water used for bathing, etc.) (152)

A learned *Brāhmaṇa*, a serpent, a *Kshatriya* king and one's ownself should never be treated lightly. One should desire for riches until death, but one should never cut any person to the quick. (153)

[One should] throw at a distance [from the house] remnants of food, excreta, urine and water used for washing feet; and should daily follow the rules of conduct laid down in the *S'rutis* and *Smṛitis*. (154)

One should never touch with foot, a cow, a *Brāhmaṇa*, fire and the remnant of cooked rice left after eating; should not vilify or chastise another; but one can reprove a son or a disciple [at the time of teaching]. (155)

[One should] perform religious rites carefully by deeds, mind and words; one should not perform a religious rite which is censured by the people and which does not lead to the celestial region [even if it is sanctioned in the Scriptures]. (156)

Having renounced dissensions with mother, father, guest, brother, *Jāmi* (sister, daughter or daughter-in-law) *Samvandhi* (father-in-law, brother-in-law, etc.,) maternal uncle, an old man, a boy, a diseased person, a preceptor, a physician, a dependant, a friend, a *Ritwik*, a priest, son, daughter, wife, servant, sister and kinsmen, a householder conquers all the regions. (157—158)

One should not, without uplifting the five *piṇḍas* (funeral cakes), bathe in a pool of water belonging to another person. [But one can] bathe in a river, a tank, dedicated to a deity, a pool and a fountain. (159)

One should avoid the bed, seat, garden-house and the conveyance belonging to another person; one should not, except at a critical moment, partake of the boiled rice of a person who is not [entitled to maintain] Fire. (160)

A miser, one fettered in a chain, a thief, a eunuch, an actor, one living on bamboo (*i.e.*, bamboo-made articles), one notorious for doing evil deeds, a usurer, a public woman, a multitude of men, one initiated into a sacrifice before *Agnīsthoma*, a physician, a person in difficulty, an angry person, a loose woman, a drunkard, an enemy, a wily wight, a terrific [person], a degraded [individual], a *Vrātya* (a man of the first three classes who has lost caste owing to the non-performance of the principal Saṁskárās or purificatory rites, (especially the investiture of the sacred thread over him), a vain man

(*i.e.*, who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a pane-gyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e.*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

* By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be taken," it has been laid down that the food of the S'udrās is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd, of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good now.

Of S'udrās : the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken. (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken. Cakes of wheat and barley and that made of milk (dried up), [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste. (169)

[One should] avoid the milk of a *Sandhinī* (a cow in heat, i.e., united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirdḍas'ahā* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she-buffaloe) and of an ewe. (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot-herb, that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *chātaka*, (a bird which lives on rain-drops), parrot, *pratuda* (such as hawks, parrots, crows, etc.,) *tittibha* (a kind of bird), crane, horse, swan, domesticated animals, heron, water-fowl, *chakravāka*, *valāṅkā*, *vaka*, *vishkīra*, useless (i.e., not made for a deity) *kṛisara* (a kind of food made of boiled sesame seeds), *saṁyāva* (made of milk, molasses and clarified butter)

pāyasa (made of milk, rice and sugar), *saskulī* (wheat boiled in clarified butter) ; (171—173)

[the meat of the birds] *sparrow*, *dronakāka*, osprey, fowls living on trees, geese, wag-tail, *Mriga*-birds whose species are not known ; (174)

[the meat of] *chāsha* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days. (175)

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Chandrāyaṇam*.* (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Simhāsya*, *Rohita*, *Pāthina*, *Rājīva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not. (177—178)

[Taking meat] when life is in danger, at a S'rāddha, [as well as] *prokshita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin. (179)

That person of wicked deeds who slays animals improperly (*i.e.*, not according to proper rites), lives in a

* A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing); in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body). (180)

From the renouncement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder. (181)

The purification of gold and silver [vessels], of pearl-cysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala*-skin and others, of [*Prokshaṇi*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu*,* *Sruk*,† *Sruva*,‡ and of other§ vessels covered with clarified butter, with hot water. (182—183)

[The purification of] *Sphya* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope-skin, paddy, pestle, mortar and car, [is also made by hot water]. The sprinkling of water [also purifies] beddings and a collection of raiments. (184)

Paring or cutting purifies vessels made of wood, horns and bones; vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail; sacrificial vessels [should be purified with] palms [and be used in sacrifices.] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves, earth, cow's urine and water; *ams'upatta* (a kind of silk-cloth), with *Bael* fruits and blankets with cow's urine and water. (186)

* An oblation of rice, barley, and pulse boiled for presentation to the celestials and the manes.

† A sort of wooden ladle, used for pouring clarified butter in Sacrificial Fire; (usually made of trees like *Palās'a* or *Khadira*).

‡ A sacrificial ladle.

§ A kind of sacrificial vessel.

Silken raiments [are purified] with *gaurasartñapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again. The hand of an artisan, articles for sale, articles obtained by begging, and the face of a woman, are [always] pure. (187)

The purification of earth [is encompassed by] rubbing, burning, or in time (*i.e.*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow-dung and water, or by rain, or by digging, or by rubbing with cow-dung. A house [is purified] by rubbing, and pasting [with cow-dung].* (188)

Any edible being made impure by the smell of a cow, or by hairs, insects and flies, water, ashes, or earth should be thrown into it for its purification. (189)

Tin, lead, copper and brass [are purified by] water mixed with ashes, that mixed with acid or [simple water; bell-metal and iron, by water [mixed with] ashes; and clarified butter [and similar] other substances [by mixing them with a profusion of them.] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water; *Vaks'asta* (*i.e.*, any article that is always spoken of as being pure), any article washed by water and any that is not known, are [always] pure. (191)

Water that gives satisfaction to the cow, that is in its natural state and is on earth (*i.e.*, even when placed in an impure ground), is always pure. (192)

* The purport of the s'loka is that a house, should be daily cleansed and rubbed with cow-dung, the latter being regarded by the Hindus as a great disinfectant.

The meat of an animal killed by a dog [or by a] Chandāla, and of animals which live on flesh, [are, also, pure]. (192)*

The rays of the sun, fire, dust, shade, cow, horse, earth, air, frost and fly, even when touched [by a Chandāla], are [always] pure, [and so] is a young one while sucking milk. (193).

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so. The roads are purified by the rays of the sun, moon, and the wind. (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure; [things] fixed on the teeth and not dropped, are [also] pure. (195)

After bathing, drinking water, yawning, sleeping, eating, walking, putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again, even if he has done it once [before] (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandālas or by other degraded castes, and by dogs and crows, are purified by air. (197)

Having practised penances, Brahmā created the Brāhmanās for protecting the Védās, pleasing the celestials and the departed manes, and for upholding religion. (198)

Brāhmanās, endued with Vedic studies, are superior to all [the other castes]; of them those, given to the performance of religious acts, are superior; of them those, gifted with the knowledge of self, [are superior]. (199)

* This is the last half of the *s'loka* so numbered.

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshinā*.* (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation.‡ (205)

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony: for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power.

† A brown-coloured cow is considered very auspicious.

‡ *i. e.*, liberates from the fetters of worldly existence not only his own self but six generations upwards.

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhī** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i.e.*, whether gold-horned or not) either a *dhénu* (*i.e.*, a cow yielding milk at the time), or an *adhénu* (*i.e.*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, [to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horse† food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *naivéshika* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i.e.*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy. (211)

The Védā‡ is full of all gifts ;§ therefore it is the

* The name of a cow : the description occurs in the next *s'loka*.

† Some Texts read *Devadlayam*, *i. e.*, Temple.

‡ The word in the Text is *Brahma* : it means here the Védā.

§ The word in the Text is *Sarvaddnamayam* : it means here 'that the fruits of all gifts are in the Védās, and, therefore, it is the highest

highest gift ; by giving it, one acquires the undecaying region of Brahmā. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused ; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies. (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

Amāvashyā,* *Ashtakā*,† *Vridhhi*,‡ the dark half-month, the two *Ayanas*,§ the time fit for receiving the meat of antelopes, etc., the time when a qualified *Brāhmaṇa* comes,|| the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding

of gifts. Some Texts read *Sarvadharmamāyā*, i.e., which contains all forms of religion ; but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark-half month.

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half-Moon ; the eighth day of three months on which the Manes are to be propitiated.

‡ The Impurity caused by childbirth in a family.

§ The Sun's passage, north and south of the equator ; *dakṣiṇam ayanam*, winter solistice ; and *uttaram ayanam*, summer solistice.

|| This has been explained in the subsequent *s'lokas*.

great calamity, *Gajachhāyā*,* the lunar and solar eclipse, the time when one is particularly disposed to perform a *S'rāddha*, are known as the periods [fit for the performance] of a *S'rāddha*. (217—218)

A youthful person, who has studied the four Védas; a *S'rotriya* (born in a good family); one endued with the knowledge of *Brahman*; one who knows the meaning of the *Véda*; one who is a *Jyēsthasāmi*,† a *Trimadhu*,‡ a *Trisuparna*,§ a *Ritwik*, a sister's son, a son-in-law; one who has the sanction of the *S'āstrás* for holding a sacrifice; a father-in-law, a maternal uncle, a *Triṇāchikēta*,|| a daughter's son, a disciple, a relation by marriage, a friend; one who is steadfastly given to the performance of religious rites; one who is given to the practice of austerities; an *Agnihotri*; *Brahmachariṇs*,|| and the *Brāhmaṇás* who are given to the service of parents,—are the treasures of a *S'rāddha*.§ (219—221)

A diseased person (suffering from leprosy; or), one of defective limbs; one having extra limbs; one having

* The thirteenth day of the month when the Moon is in *Maghā*, i.e., the tenth lunar mansion containing five stars and the Sun is in *Hastā* i.e., thirteenth lunar mansion consisting of five stars.

† One who duly studies the *Sāman* called *Jyēstha Sāma*.

‡ Who studies carefully that portion of the *Rig-Véda*.

§ Who studies carefully that portion of the *Rik* and *Yajusā*.

|| Who has read carefully that portion of the *Yajur-Véda*.

¶ The two classes of *Brahmachariṇs*, namely *Upakurvaṇat* and *Naiṣṭhika*, i.e., one in a state of pupilage and desirous of becoming a householder, and one vowing perpetual celibacy.

§ i.e., These twenty-three classes of persons are qualified in helping the performance of a *S'rāddha*. In the Verses 217-218 the Author describes the time fit for the performance of a *S'rāddha*, and in 219-222 he describes the qualified persons. Some Commentators regard the first seven, the fourteenth, the twenty-first and the twenty-second as the leading *Brāhmaṇs*. Others hold that the first three epithets signify particular classes.

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kuṇḍa* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before* the elder; one who has renounced his parents and preceptors;† one who has partaken of a *Kuṇḍa*'s food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *S'āstrās*,—are censured (*i.e.*, considered unqualified to perform a *S'rāddha*). (222—224)

[A person, desirous of performing a *S'rāddha*] should invite such *Brāhmaṇās* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i.e.*, the *Brāhmaṇās*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons.

‡ *i.e.*, He should take up *Kus'a*-grass in his hand as also the *Brāhmands*.

[make] an even number [of *Brāhmaṇās* sit] [on an occasion of a] *Daiva* (i.e., *Abhyudayika S'rāddha*), and an uneven number [on the occasion of a] *Pṛitrye* (i.e., *Pārvana S'rāddha*). (127)

In a *Daiva* [*S'rāddha*], two *Brāhmaṇās* [should be seated with their faces towards] the east ; in a *Pṛitrye* [*S'rāddha*], three towards the north ; [if incapable,] one on each occasion. [Similarly in the *S'rāddha*] of a maternal grandfather, and others. *Vaishwadaivikam* (offering to all the Deities), [may be performed once]. (228)

Having offered water for washing hands and *Kus'a* grass for making seat, [one,] ordered [by them], should invoke [the *Vishwadevās*] with the *Rich* (Mantram)—“*Vishwadevās sa.*” * (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kus'a* grass [wit' the Mantram] — “*S'annodēvi,*” [he should scatter] wheat [with the Mantram], — “*Yavosi.*” (230)

With the Mantram, — “*Ya-divyā,*” [he should] dedicate the *arghya* into the hands [of the *Brāhmaṇās*], after having given water, scents, garland, incense, cloth and lamps. (231)

[Then he should] present coverings and water for purifying fingers ; then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes ; then giving twice as much *Kus'a* grass and invoking the *Pitris* (departed manes) with the Mantram, — “*Us'antaste,*” † he should, ordered [by them],

* May *Vishwadevās* come here.

† Means “Be seated, O ye.”

recite [their names, *i.e.*, adore] with the "*Ayanti na*—"* (Mantram). All works, done by wheat, should be performed with sesame seeds. [He should] perform, as before, the *arghya* and other rites (232—233).

Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Brāhmaṇa*'s hand], one should turn it upside down [with the Mantram,]—"*Pitribhyḥ sthāna masiti*."† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Brāhmaṇas*, saying,—[I shall offer oblation to Fire]; ordered [with the Mantram,]—"*Kurushya*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitriyajña* (the sacrifice performed for the departed manes), [he should], being self-controlled, place the residue of oblation in vessels, available at the time, but preferably in those made of silver. (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Prithivi pāttram*,‡ &c.'" and recited the Mantram,—"*Idane Viṣṇurvichakrame*,"§ he should place on that food the thumb of a twice-born (*Brāhmaṇa*) (237)

Having recited thrice the *Gāyatrī* with *Vyahrīti*, and [the Mantram,]—"*Madhuvâtâ*," [he should] say,—["eat] at your pleasure;" [they, too,] having controlled their speech, should eat. (238)

Without being angry and hasty, he should give *Haviṣya* (vegetable diet with rice), doing them good till it gives gratification, after having recited the sacred Verses recited before. (239)

* The Mantram means "Come ye" .

† Means "Be thou a seat to my *Pitris* (ancestors)"

‡ *i.e.*, the earth is the receptacle.

§ May Viṣṇu come here.

[Then saying],—"Be ye satisfied with this boiled rice," and obtaining permission [to take] the remnant, he should scatter the food on the ground and give [them] water once again. (240)

Taking up all the boiled rice and mixing it with sesame seeds, [one] should, with his face directed towards the south, offer *piṇḍa* (funeral cakes) near the residue of the food [partaken of by the *Brāhmaṇas*] [as is the case in a] sacrifice for the departed manes. (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards]; then he should offer water [to the *Brāhmaṇas*] for rinsing the mouth; "*Svasti*" (may it be well with one), should be said; he should then perform *Akshayyodakam*.* (242)

Then giving *dakṣiṇā*, according to his might, he should recite "*swadhā*;"† being ordered to say, [he should exclaim],—"Swadhā (obeisance) unto the *pitṛis*." (243)

[After the *Brāhmaṇas*] had said,—"*Astu swādhā*" (here is *swādhā*), he should sprinkle water on the earth: [he should next say],—"May Vis'wadhévas be pleased;" the *Brāhmaṇas* saying,—"*Yes*," he should recite the following (Mantram):—(244)

"May [the number of] givers, [of the knowledge of the] *Védas*, and children multiply in our family: may reverence for *S'rāddha* and other rites not disappear, and may objects to be given away be in profusion. (245)

* A rite in which one should give water into the hands of the *Brāhmaṇas*, saying,—"*May the fruits of this rite be unending*," and they, too; replying,—"*So be it*."

† An exclamation uttered on offering an oblation to the Manes, meaning obeisance.

"May our food be manifold; may we get *Tithim* (auspicious occasions for performing *S'rāddha*); may we get solicitous persons, and may we never beg."* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—"*Vāje Vāje,†*" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards.‡ (247)

After having made erect the *pitṛi*-vessel, the same *arghya*-vessel in which *Samsravās* (water from the hands of the *Brāhmaṇas*) had been formerly deposited, he should send away the *Viprās*. (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Brāhma-chārin* (i.e., lead a continent life) for the night together with the *Brāhmaṇas*. (249)

Having thus performed the *pradakshinam*||, one should, on the occasion of a *Vṛiddhi S'rāddha* (i.e., when an offering is made to the manes on prosperous occasions;

* This *śloka* is not given in the body of the Text published from the A'nandāśrama, but is inserted in the Note, as being the reading of Boudhāyana.

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Brāhmaṇas* and the divinities are sent away after the termination of a sacrifice.

‡ He should first send away the father and then the grandfather, and so forth.

§ The word in the Text is *pradakshinam*; circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation; a reverential salutation is made by walking in this manner.

|| i.e., Circumambulate the Souls of the departed Manes.

such as, the birth of a son, etc.,) adore the *Nāndimukha Pitṛis* ;* [in this,] funeral cakes should be made with barley mixed with curd and jujube. (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekoddishtham*; [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghya* and one *pavitrakat* and which should be shorn of invocation and *agnikaranam* (i.e., the casting of the *piṇḍān* into the fire). (251)

One should say,—“*upatishthatham*,” instead of [the Mantram used in the performance of] “*Akshayyodakam*,” and “*abhiramaytam*,”† while sending away the *Brahmaṇās* [instead of the Mantram “*Vāje Vāje*”]; [the latter will say],—“*Abhiratās Smu*.”‡ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds; [then the water remaining in the *Pitṛipātras*, vessels known as] the *Prētapātra*|| should be discharged into (the vessels containing oblations for the departed manes). (253)

* The class of Manes, or deceased ancestors, to whom the *Nāndimukha S'rāddha* is offered, i.e., a *S'rāddha* ceremony performed in honour of the Manes preliminary to any festive occasion; such as, marriage, etc.

† A ring of *Kus'a*-grass worn on the fourth (ring) finger; it may, also, mean two blades of *Kus'a*-grass used in purifying and sprinkling *ghee*.

‡ i.e., “Be ye satisfied.”

§ “We are satisfied.”

|| A vessel containing oblation for the departed spirit of the father. The word *Prēta* is applied to father here; the meaning of the *s'loka* is:—Four vessels should be made; then the water in the first vessel called *Prētapātra*, i.e., the one intended for the father, should be divided into four parts, three of which should be placed in the three *Pitri*-vessels intended severally for the grandfather, the great grandfather and the latter's father.

[Reciting] the two [Mantras],—"Ye Samānds."* The last portion [of the rite, i.e., of invitation of the *Brāhmaṇas*, etc.,] should be performed as before. This "*Sapīṇḍikaraṇam*" and "*Ekoddistham*" may be performed even by a woman.† (254)

For one full year, one should give boiled rice and pitchers full of water to a *Brāhmaṇa* [in honour of] the person whose "*Sapīṇḍikaraṇam*" takes place within one year afterwards.‡ (255)

For one year, "*Ekoddistha*" should be performed, every month, on the date of the death, or every year; "*A'dya-S'rāddha*" [should be performed], on the eleventh day. (256).

[One should] give funeral cakes to kine, goats and *Brāhmaṇas*, or throw [them] into the fire or water; if the *Viprās* remain seated, [he] should not cleanse the remnant of the food partaken of by the twice-born. (257)

The departed manes become gratified with the proffered [oblations of] *Haviṣkya* for one month; with *Pāyasa* (sweetened boiled milk, and rice) for one year;

* The Text is elliptical; it means:—For the purposes of offering *arghya* to the evil spirits, four vessels should be made ready with scented water and sesame seeds. Then, dividing into four parts the water deposited in the *Prīṭapātra*, one should place three parts in the three vessels intended, in case of a *Sapīṇḍikaraṇam* for a grandfather, great grandfather, and the latter's father, with the Mantram,—"*Yesamānds*."

† *Mitākṣarā* says that this *S'rāddha* should be, also, performed for the mother, indicating that no oblation should be offered to the maternal manes on a *Pārvana S'rāddha*. Some, therefore, explaining the Text say,—"*Ekoddistha* should be performed even for the departed souls of one's own female relatives."

‡ The word in the Text is "*arvak*," which means "subsequent to a certain time," i.e., whose *Sapīṇḍikaraṇam* takes place within one year either on account of a childbirth, or for the sake of family custom, or on account the death of the qualified person.

with fish, venison, mutton, meat of birds, goat, spotted antelope, *Ena* (deer), *Ruru* (deer), boar (pork), and hare,—successively for one month more. (258—259)

The meat of rhinoceros, and of fish having large scales, honey, the food of ascetics (such as, rice growing without cultivation), the meat of black goat, *kd/as'dka* (black pot-herb), the meat of an old white goat [offered at a *S'rāddha*], whatever one offers while at Gayā,* or on a *Trayodas'i* (thirteenth day of a fortnight) marked by *Maghā* in the rainy season (*i.e.*, in the month of Bhādra), is said to yield un-ending fruits; there is no doubt [in it]. (260—261)

He, who always, performs *S'rāddha* on all the days, beginning with the first (in the dark half of the month,) leaving off the fourteenth, obtains [in order] a [good] daughter, a [good] son-in-law, animals (goat, etc.), leading sons, [success in] gambling, agriculture, trade; two-hoofed animals (kine, etc.), one-hoofed animals (horse etc.); sons endued with *Brahma*-energy; gold, silver, tin; supremacy over his own kith and kin; and all desired-for objects. On that day (*i.e.*, on the fourteenth), (oblations in *S'rāddha*) should be offered to those who had been killed by weapons.† (262—264)

One, who, endued with faith and reverence and shorn of pride and egoism, duly performs a *S'rāddha*, [on days] beginning with [the one marked by the asterism] *Kṛittikā* and ending with *Bharaṇī*, obtains the celestial region

* *i.e.*, While performing *S'rāddha* at Gāyā or on a *Trayodas'i* day.

† There are some variations in the reading of the Text published in Bombay. There is *juddi* for *putrān*, and *sudān* for *tathā*. In the said edition, the second line of the 265th *śloka* is numbered as the 264th.

Then comes the following additional line

पुण्यचक्रतां पुत्रान्वाप्सिष्य प्रभृतीन्नुवा—

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superior by over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects. (265—268)

Having been treated with oblations, [the *Pitṛi-Dēvatās*,—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vināyaka† has been stationed by Brahmā and Rudra at the head of the *Gaṇas*,‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

* The first line of the Couplet

वसुरुद्रादितिसुताः पितरः आद्यदेवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes'a.

‡ A troop of Demi-Gods considered as S'iva's attendants and under the special superintendence of Ganes'a.

Possessed by him, a king's son does not come by his kingdom ; a maiden [does not get] a husband ; and a woman on the way of becoming a mother, a child ; (275)

A *S'rotriya* [does not get] the dignity of a preceptor ; a student, his lessons ; a merchant, his profit , and a cultivator, the [fruit of his] tillage (*i.e.*, a good crop). (276)

He should be duly bathed, as on a sacred day Qualified *Brāhmaṇs* [four in number,] should be made to recite "*Swasti*" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhī* (a number of herbs) and *sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrās'ana*. (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake ; *rochona* ;* scented articles ; and *guggula* ;†—into the waters, brought from a lake in four pitchers of one colour. Then *Bhadrās'anam* should be placed on a red bull-skin.‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *Rishis*, and the

* A kind of yellow figment called *Gorochand*.

† A particular fragrant gum resin.

‡ The passage is elliptical. It explains *Bhadrās'anam*, mentioned in the preceding *s'loka*, as, "Four pitchers, filled with water, bedecked with mango-leaves, pasted with sandal and covered with garlands and new cloths, should be placed on the four sides of the altar. Then five sorts of powders of five colours should be placed on it. Then a red bull-skin should be spread over it. And, above it, an awning of white cloth should be placed."

Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee.* (281)

"May Varuṇa, the Lord of the Firmament, Sūryya (Sun-God), Vṛihaspati, Indra, Vāyu (Wind-God), and the Seven Rishis,† grant thee lordly powers. (282)

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes."‡ (283)

[Then,] taking up with his left hand *Kuś'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara*-tree, on the head of the person thus bathed, [reciting the Mantrams],—"Mita, Sammita, S'ala, Katangkata, Kushmāṇḍa, and Rājaputra" [all] supplemented by "*Swāhá*." (284—285)

Having spread *Kuś'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc.,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali*-" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance).§ (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i.e.*, raw and cooked), variegated flowers,

* With this Mantram, ablution should be performed with the water of the first pitcher.

† The word in the Text is *Saptarshi*: The Seven Sages,—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vas'ishtha.

‡ With these three Mantrams, the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little elucidation:—The sacrificer should himself prepare *charu*, food. Then, reciting the Mantrams, such as, "*Om, Indrāya namas,*" and so forth, he should offer the food to Indra, Agni, Yama, Nīlñiti, Varuṇa, Vāyu, Soma, Is'ana, Brahmā, and Ananta.

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them] ; and, afterwards keeping his forehead on the earth he should sit before *Aṁvikā*, the mother of Vināyaka. [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray]. (287—290)

“O thou endued with lordly powers, give me beauty, fame and good luck ; grant me sons and riches and confer on me all desired-for objects.” (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Brāhmanās* and give two pieces of cloth to the preceptor. (292)

Having, thus, worshipped Vināyaka and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity. (293)

Having, thus, adored, always (*i.e.*, daily), [and] offered gold and silver ornaments to Aditya, Kārtikēya and the lord of *Mahāgaṇas*, one acquires *Siddhi* (emancipation) (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies. (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu are known as the *Grahas* or Planets. (296)

* A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity.

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two from gold, [and one, each,] from silver, iron, lead and bell-metal.* (297)

They should be painted on a canvass in their respective colours, or in a *maṇḍala* (mystic diagram) with scented powders; then clothes and flowers of their respective colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (*i.e.*, nine,) of Mantras [such as],—*Akṛishṇēnalṁam*, *dēvās*, *Agnimurdhā divas Kakut*, *Udvudhyshwa*, *Vrihaspatiatyndarhya*, *Annātparisruta's Shannodevis*, *Kandat*, *Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palās'a*, *Khadīra*, *Apāmārga*, *Pippula*, *Udumvara*, *Shami*, *Durvā* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered. (303)

A wise man should offer to the *Brāhmaṇās*, for eating [in honour of] the *Grahas*, respectively cakes made of

* The Bombay Edition makes a *s'loka* with one line. The making of the images of the *Grahas*, has been described at length in the *Matsya-Purāṇam* and *Devi-Purāṇam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramāt* in the *Bengali* reading, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pāyasam*, *Havishyam*, *Shasthika*, cake mixed with thickened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence. (304—305)

A *dhēnu* (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets]. (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him. This boon was conferred by Brahmā [on the Planets]:—"Adored, you will, also, worship them, *i.e.*, the sacrificers)." (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets; so they are known as the most adored. (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well-read in the *Dharma-Sāstrās*,‡ large-minded, devoid of a fault-finding spirit, virtuous, shorn of vices, (such as gambling, etc.), learned, heroic, capable

* The word in the Text is *Sihulalakshyas*. The Bombay Text has explained it as, *vakupraddas*, *i.e.*, munificent. It may, also, mean, "learned, wise, competent to recollect both benefits and injuries." Or it may mean "experienced."

† The Text is *Sattwasampanna*: literally, 'virtuous'; particularly it means "who does not deviate from justice even under the pressure of difficulty."

‡ There is a difference in reading: *dhritimān* (intelligent), or *smritimān*, *i.e.*, one who has mastered the *Dharma-Sāstrā*

of keeping secrets, capable of hiding his own shortcomings, well-versed in logic, polity, *Vārtā* (economics), and *Trayī* (three [Védās]).* (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i.e.*, of those who are hereditary ministers), grave and pure. With them, or with the *Brāhmaṇās*, and, afterwards, with himself [he should] deliberate the affairs of the State. (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *S'āstras*, born in a good family, well-versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvaṇ*. (313)

He should appoint a few *Brāhmaṇās* for performing the rites [laid down] in the *S'ruti* and *Smṛiti*, and celebrate various sacrifices with profuse sacrificial presents. (314)

He should offer unto the *Viprās* various objects of enjoyments and riches. What is given to a *Vipra*, becomes an unending treasure to kings. (315)

It is said [that an oblation, offered to] a *Vipra*-Fire, is [more] purifying than, and superior to, those rites [*Rājasūya*, *etc.*,] performed near fire, for in it there is no defect, no destruction of animals, and no penance. (316)

[He] should try to acquire, by fair means, objects not acquired; and keep carefully the acquired ones; multiply the protected ones, according to the laws of political economy; and distribute the surplus wealth amongst worthy persons. (317)

When making any gift of land, or making any permanent arrangement, he should have the terms com-

* This and all the subsequent *s'lokās* describe the accomplishments and duties of a king. This section is called *Rājadharmagrahaṇam*.

mitted to writing for the information of the future good king. (318)

Writing, on a canvass (made of cotton), or on a copper-plate, [the names] of his own family [three generations upwards from his father], their own (*i.e.*, his own name and that of the recipient), the quantity of the gift, [the four] boundary lines of the land, and marking it with his own coin, his own signature and with the date [of the gift], the king should make the deed permanently valid. (319—320)

He should live in a country which is picturesque, where animals multiply, where living is cheap and which abounds in trees and hilly rivers. There he should make forts for the protection of his men (soldiers, followers, etc.), treasure and his ownself. (321)

He should appoint devoted, clever and honest men in posts suited to them and energetic men in the works of collection and disbursement. (322)

Whatever is acquired,* should be given to the *Viprās*; and protection [should be given] to the subjects; there is no religion higher than this for kings. (323)

Those who for [the protection of] lañds (*i.e.*, kingdom) are killed, without retreating from the battle-field, by weapons not poisoned, repair to the celestial region like the *Yogins*. (324)

The footsteps of the un-retreating, [even when] the army is routed, are like sacrifices;† the king takes the virtue of those who fly away for not being killed. (325)

* Some Texts read *randrjitam*, *i.e.*, acquired in battle. We have adopted the Text *yadupārjitam*, *i.e.*, whatever is acquired.

† *i.e.*, Such persons reap the fruits of the *As'wamedha* Sacrifice at every footstep.

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védās. (330)

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *S'ástras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the *Ritwikás*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotríyás* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts. (332—333)

A king should be forgiving to the *Brāhmaṇds* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects. (334)

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue,—for the protection of subjects is superior to all forms of gift. (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kāyasthās*. (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection]. (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones). (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotriyās* with honour, gifts and good treatment. (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is, in no time, shorn of prosperity and meets with destruction along with his own people. (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king. (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom. (342)

When [a foreign kingdom] is brought under subjec-

tion, he should observe the conduct, law and family practices obtaining in the same kingdom. (343).

Secret counsel is the root of a kingdom ; therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i.e.*, the final result). (344).

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Uddāsīnds* (unconcerned). Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatory and other [measures.] (345).

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success. Punishment [should, always, be adopted] when there is no other means to follow. (346)

[A king] should duly apply the [sixfold] *guṇās* or modes of policy, *viś.*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double-dealing.* (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state. (348)

The success of a work lies [both] in *daivam†* (divine grace) and manliness ; of them manliness of a pristine birth is manifested in *daivam*. (349).

* The word in the Text *dvaidhibhavam*. According to some, it means 'double-dealing,' or 'duplicity,' 'keeping apparently friendly relations with the enemy.' According to others, it means 'dividing one's army and encountering a superior enemy in detachments, harassing the enemy by attacking them in small bands.'

† It is, sometimes, translated as *Destiny*.

Some [say that success originates] from divine grace ; some, from nature ; some, from time ; and some, from manliness. But those, who are of clever understanding, desire fruits in the union of all these. (350)

As there can be no movement of a car with [only] one wheel, [even] so *daivam* does not succeed without manliness. (351)

Since the acquisition of friends is superior to that of gold and land, therefore, one should endeavour to secure a compact and steadfastly observe it. (352)

A [qualified] king, minister, subjects, fort, treasury, sceptre,* and friends are mentioned as the seven limbs (component parts) of a kingdom. (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked. Formerly virtue was made by *Brahmā* in the shape of punishment. (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful, pure and intelligent [person], who has good helpmates. (355)

When duly† administered, it delights all the universe consisting of the celestials, *asurās*, and the human race ; otherwise it fills them with compunction. (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions, and of fame. Whereas proper ad-

* The word in the Text *dandam*. Some explain it as the fourfold division of an army, *vis.*, the elephant-, the horse-, the car-, and the foot-, soldiers.

† The word in the Text is *Yatha-S'dstran*, i.e., according to scriptural injunctions.

ministration of punishment secures [the acquisition of] the celestial region, fame and victory. (357)

Whether a brother, a son, a preceptor, a father-in-law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties. (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well-performed with a thousand sacrificial presents. (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court]. (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path. (361)

An atom of dust, which is [seen moving] in a sun-beam through the lattice, is called *trasarēṇu*. Eight *trasarēṇus* make one *likshá*; three *likshás*, one *rajas'arshapa*; three *rajas'arshapás*, one *goura*; six of these, one *madhya*; three of these, one *kṛishmalá*; five of these, one *māshá*; and sixteen of these, one *suvarṇa*. A *palam* is said to consist of four or five *suvarṇás*. [The above is the standard of gold.]

Two *kṛishmalás* make one *rupyamāshá*; and sixteen, one *dharaṇan*. (362—364).

With ten *dharaṇás*, one *shatamāna* or *palam* [is formed]. Four *suvarṇás* make one *nishka*. [This is the standard of silver].

* The word, literally, means—"people of the country," but, here it, refers to the people in general.

Copper, weighing a *karsha* (a weight of gold or silver equal to sixteen *māśās*), [makes] a *pañas*. (365)

Eighty thousand *pañās* is the penalty of *uttam-sāhasas* ;* half of it, *madhyama* (i.e., second class) ; and half of the latter, *adhama* (i.e., third class or the lowest form). (366)

[There are various forms of] punishment ; such as, saying "fie," using harsh words, imposing fine, and corporal punishment or death. One, or all, of these, should be dealt out to a culprit. (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit. (368)

Thus ends the First Chapter treating of A'chāra in the Dharma-S'āstra of Yājñawalkya.

* The highest of the pecuniary punishments,—a fine of 1,000, or, according to some, 80,000 *pañas*—

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL.]

ALONG with the learned *Brāhmaṇds*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law. (1)

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes. (2)

A *Brāhmaṇa*, knowing all forms of religious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself]. (3)

The members,—if they, out of resentment, lust, or dread transgress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit. (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit, (5)

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties].† (6)

* The word in the Text is *Rājne*, literally, 'to a king ;' but it, also, implies here 'to any officer in charge of the administration of justice.'

† The following should never constitute the subject-matter of a law-suit, (1) *vis.*, *aprasiddha*, *vis.*, something uncommon ; as, he has taken my flower formed in the sky and does not return it : (2) *nirdvada*, *vis.*, frivolously vexatious ; such as, such a person works in the light of my lamp : (3) *nirartha*, *i.e.*, some thing incomprehensible : (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.], the legal procedure is pointed out as having four feet (*i.e.*, four stages).* (8)

[EXCEPTIONAL REGULATIONS.]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another;† [nor should he] contradict his statement. (9)

nishprajana, *viz.*, useless; as, such a person reads in our quarter; (5) *asādhya*, *viz.*, impossible, such as, he laughed at me: (6) *viruddha*; as, such person has abused me.

* The four *pādas* or procedures are :—The first is *bhāshāpāda*, *viz.*, the petition of the complainant should be written down, as it is, before the defendant; the second is *uttarapāda*, *viz.*, the reply of the defendant should be written down before the complainant; the third is *kriyāpāda*, *viz.*, the complainant should have the statement of his evidence written down; the fourth is *sādhyaśiddhipāda*, *viz.*, success, if the evidence is proved, otherwise the result is adverse.

† *i.e.*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this *s'loka* is given in *Mitāksharā* :—
"Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

In *kalaha* (i.e., cases relating to the use of abusive language, *vakpārushya*, and those about beating, *daṇḍaparushya*) and *sāhasa* (i.e., destruction with poisoned weapons), [one] can bring a counter-charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties. (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty]; one bringing a false charge must pay double the amount sued for [as a penalty, to the king]. (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (i.e., about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately; elsewhere [the granting of time depends upon the will [of the judges]; so it is laid down in the *Smṛitis*. (12)

He,—who goes about from one country to another, who licks the corner of his mouth, whose forehead perspires, whose face becomes discoloured, whose mouth is dried up, whose words falter, who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word, deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15).

He,—who, resorting to a grandiloquent speech, tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smṛiti* as being the weak party and is punishable. (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side|| [should get the precedence]. (17)

If any complaint with a wager (*i.e.*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud, ¶ the king should unite his judgment with the true fact. Even a true fact when not

* The word is the Text is *Svatantri*, literally, depending on one's own self; but, here, it means 'one who, without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech.'

† The property belonging to a person of an inferior caste not acknowledged by him as his own.

‡ Literally, 'going away quickly;' but, here, it means 'who flies away when any charge is brought against him in a Law Court.'

§ *i.e.*, When summoned by a Judge he appears before him to answer a charge.

|| The procedure is, that after hearing of the substance of the plaint, the deposition of the defendant should be taken down before the plaintiff. Then the plaintiff should produce his witnesses. But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement. To remove this doubt the author of the *Smṛiti* has introduced this verse.

i.e., Having determined the [true fact from the deposition and evidence of the defendant. We have given the literal translation in the body.

supported by evidence, becomes vitiated in a legal procedure. (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest]; but what is not mentioned in the [original] plaint should never be admitted.* (20)

If there is a conflict between two legal points, equity should supersede law. The rule is that a Religious Code is superior to a Legal Code. (21)

Written document, lawful possession and witnesses are described as the evidences [of a case] ; in the absence of even one of those, a *divya* (divine test or ordeal) is spoken of [as an evidence]. (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case ;† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case.‡ (23)

* The *s'loka* is elliptical: The purport is:—Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins, fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely. †If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved, the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained

† Supposing a case comes up where the plaintiff says,—“A has borrowed Re. 1 from me.” The defendant A in reply says,—“Yes, I borrowed the amount, but I have paid it back.” In such a case, where the statements of both the parties are proved, the defendant must gain the case.

‡ A mortgaged his house first to B, and then to C; he is unable to release it; both B and C sue A to get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or properties. boundaries, *upanīkshepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *Ś'rotṛiya Brāhmaṇās*. (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.*, those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession.† (27)

mortgage, first to B and then to C, is proved. B must be given possession of the house. Similarly in matters of gift and purchase.

* *i.e.*, Does not take any legal steps to recover it.

† The law is this:—In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *āgama* or acquisition]; but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *āgama*. (29)

If *āgama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *āgama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Pugās* (unions or corporations of citizens or villagers) appointed by the king, *S'rénayās* (corporate bodies), and, friends and relatives (*Kulāni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear;—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village;—and those decided by enemies. (32)

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law-suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law-suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the King in cases mentioned in the subsequent Couplet.

boy, one under the influence of fear, etc.,* and one instituted by a person having no personal connection is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,] it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim.]; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Brāhmaṇa*. But, then, again, [when] a learned *Brāhmaṇa* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all. (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated. (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs]; if he does not give it, he is visited by the sin of [committing thefts]. (37)

[LAWS RELATING TO LOANS.]

IN a loan on mortgage the interest, every month, is one eightieth part [of the capital]; on other loans the interest is to run at two, three, four and five per cent., in order of the castes [taking such loans].† (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent., [as interest]; persons.

* Such as, one instituted by a person who has rebelled against the city.

† i.e., If a *Brāhmaṇa* takes One Hundred Rupees as loan he shall have to pay interest at two per cent., and so on.

going to the sea, shall pay twenty per cent., but all castes should pay to all castes interest at the ratio of [their] respective [castes]. (39)

A young one [should be given as interest, in case of a loan] of female animals (as cow); [the interest on loans] of liquid substances (such as, clarified butter, oil etc.,) should be eight times; [on loans of] cloth, grains and gold, [the interest should be] four, three and two times according to the *Smṛitis*.* (40)

One must try to realize [by any means] the money obtained [by another from him either as a loan or by any unfair means]; he must not be remonstrated with by the king; if [the debtor,] being pressed [to pay back the money], goes to the king [for a remedy], he must be punished and made to return the money. (41)

A debtor, [when sued for by a number of creditors of the same caste,] must be made to repay the money to the creditors in order [of the date of taking such loans]; [but when the creditors are of different castes,] the king, after having [first] paid the *Brāhmaṇa* [is to return the balance] to the other castes. (42)

A debtor is to be punished by the king [with a fine of] ten per cent. [of the amount] realized. The creditor, for having obtained [his money], should pay the king five per cent., [of the amount received].† (43)

* In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time. For example, A takes a five years old cow from B as loan on condition that he is to return such a cow. A cannot repay the loan and B, out of courtesy, does not demand the interest. When A returns the loan he must give a calf or its value as interest and not more.

† Some explain it as the tenth and twentieth part of the amount realized.

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Brāhmaṇa* grows poor, he should be made to repay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i.e.*) upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50).

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson; in case of denial, [the claim must be established] by evidence. (51)

One who inherits the property must repay the debt;* similarly. (i.e., in the absence of the former), the taker of the [debtor's] wife (*Yoshitgrāha*);† then the son, who, although qualified to inherit his father's property, does not do so; and, in the case of one who has no son, the person who inherits his property, [must pay his debt.]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided. (53)

Surety is sanctioned in *darsana* (presentation §

* Here it refers to a son, who by his father's will, inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, "But not the son whose (father's) assets are held by another." The Text would, then, be *putronānanyasritadṛavyas*.

† There are three classes of *Yoshitgrāha*:—(1) One who marries a virgin widow; (2) the person to whom one's married and youthful wife surrenders herself under pressure; (3) the person to whom a woman, rich and mother of children, goes. Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself; in his absence by his son or grandson. If the creditor has no issue, the debt must be repaid to the person who inherits his property.

§ The first form of surety is when a person engages to answer for another's appearance in the Court.

pratyaya (creating confidence),* and *dāna* (giving).† The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i.e.*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin. (55)

If many persons [after having determined their respective shares stand as sureties, they shall have to repay the money according to the extent of their respective shares. In the case of joint sureties, the will of the capitalist prevails (*i.e.*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf]. (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety].‡ (58)

* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,—“He is a very trustworthy person, you may accommodate him with the loan.”

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation. To a person, standing surety for another who takes the loan of a cow, the debtor must give

if the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i.e.*, the right of the original owner is forfeited); time (*i.e.*, the expiration of the period of contract,) vitiates (*i.e.* deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time. That of which the fruit is enjoyed, (such as land, etc.,) is never forfeited. (59).

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use] or else it must be returned intact;* if it is destroyed (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be. (60)

Taking establishes [the acceptance of a] mortgaged article; even if kept [with proper care, a mortgaged article] suffers depreciation,† other articles must be mortgaged or the capitalist must be paid a portion of his due. (61)

If any mortgage is executed, [confiding in the] character [of the mortgagee,] the capital must be paid with interest. [The mortgagee] should pay double the

to the surety a cow with a calf; similarly, in the case of grain loans, twice the quantity should be given; in the case of cloth, four times the quantity, and in the case of oil, clarified butter, eight times the quantity, should be given to the surety.

* Some interpret this portion from another standpoint, and their version of the reading runs thus:—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee.

† *i.e.*, If the value of the articles does not cover the capital and the interest.

amount, if any article is mortgaged under an agreement.* (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (*i.e.*, he will be punished like a thief). If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article. (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest. In the absence of a debtor, [the creditor] can sell the article keeping a witness.† (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

* The Text requires elucidation. If a debtor, knowing a creditor to be of good character, mortgages with him a valuable article, for a far lesser amount than its proper value, he is entitled to release the article by paying the capital and interest; and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest.

† A full elucidation of the Text is this:—The first line explains what a debtor should do, if the creditor or his duly constituted agent is not present to receive money from the former, or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article, at that time, should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed. The second line describes the duty of the creditor when the capital, given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon, but the debtor is absent. The creditor, under these circumstances, is empowered to sell the article before a proper witness, who will afterwards, when the debtor demands the article, attest to the amount received by the creditor from the sale of the article.

property may be released, if double the amount comes [to the mortgagee] from the produce.* (65)

[LAWS RELATING TO DEPOSITS.]

WHATEVER article, contained in a box,⁵ is made over, without giving any description [of its nature], to another's hands, that article is called *Oupanidhikam* (deposit); [and] it must be returned as such. (66)

But it must not be returned, if it is carried away by the king, [lost] by an accident, or [stolen by] a thief. But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount. (67)

By wilfully converting [the deposit] into his means of livelihood (*i.e.*, if he uses it of his own accord or makes money by trading on it), [the person with whom the deposit is made,] must be punished and compelled to return it with the increase [made on it];† the same law holds good in the case of *yāchita* (*i.e.*, raiments, ornaments, etc., brought from another, for use on the occasions of wedding, etc.),; *āhita* (*i.e.*, a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation, the former can release the property when his debt is paid off from the produce thereof. If there is no such contract between the parties as, "If there is greater produce, the creditor is to reap the benefit, and if less, he is to suffer loss," then the mortgaged property will be released when double the amount is realized from the produce, and not otherwise.

† If the person, with whom a deposit is made, wilfully converts it to his personal use, he must pay a monthly interest of five per cent; if he uses it for trading purpose, he must return it with the additional profit made by its use.

deposited again with another); *nyāsa* (i.e., an article which after being shown to the head of the family, is deposited with a member thereof); and *nikṣhepa* (i.e., a deposit made directly with another). (68)

[THE LAW OF EVIDENCE.]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jāti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotriyās*, (persons well-read in the Védās), aged ascetics, religious recluses, and others (i.e., those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretics, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produced as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness; such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear :—"The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

"Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat." (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness. (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme.] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Brāhmaṇa* (giving false evidence). (83)

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Brāhmaṇa* is to be banished. (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Brāhmaṇa* should offer *Sāraswata-Charu* (an oblation of rice, barley and pulse boiled). (85)

[LAWS RELATING TO WRITTEN DOCUMENT.]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses. In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It] must be marked with (*i.e.*, in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] “what is written

* The word in the Text is *Sabrahmachārīka*, *i.e.*, a fellow-student studying a particular branch of the Vēda under the same teacher.

here (*i.e.*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)." (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i.e.*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smṛiti* (Law), but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The creditor] may enjoy the mortgaged article so long the debt is not paid off. (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i.e.*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc., and by proofs ; such as the specification of circumstances, as to time, place, etc. ; production of witnesses, attesting to those facts ; [any peculiarity of] mark, connection (*i.e.*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money.] (94)

A debtor must enter, on the back of the deed, the payments he makes ; or the creditor should grant receipt, in his own handwriting, for the money received. (95)

After the discharge of the debt, the deed should be destroyed ; or for the validity [of the transaction],

another i.e., deed of release), executed. What is paid before a witness, must be re-paid before [another] witness. (96)

[DAIVI, OR DIVINE TESTS]

Tulā (weighing in the Balance), *Agni* (Fire), *Jala* (Water), *Visha* (Poison), and *Kosha*, are the ordeals [laid down for establishing the innocence of an accused] ; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved]. (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc.,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal]. (98)

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Brāhmaṇas*. (99)

The *Tulā*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Brāhmaṇas* and the diseased ; Fire and Water [ordeals are for] the *Sūdra* as also Poison of the quantity of seven barley drops.* (100)

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the Sūdra. *Nārada* says :—"A pitcher should be given to a Brāhmaṇa ; Fire, to a Kshatriya ; Water, to a Vaishya, and Poison, to a Sūdra."

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing. But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc.] (101)

[TULA' OR THE ORDEAL OF BALANCE.]

THE accused, after sitting on the scale [of a Balance] should have himself weighed by an expert in weighing, [such as, a goldsmith, etc.,] [with clods of earth or stones,] equalling in weight; then marking [the measured weight], he should get down [from the scale]. (102)

[He should then declare,] "O Balance! thou art the abode of Truth; formerly thou hadst been made by the Celestials. O thou of auspiciousness, do thou speak the Truth and free me from suspicion. (103)

"If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight]; if I am pure, do thou take me up (*i.e.*, make me lighter)." [The accused should] inspire the Balance with the above *Mantram*. (104)

[AGNI, OR THE ORDEAL OF FIRE.]

HAVING marked [with any dye, the wounded parts etc., of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads. (105)

"O Fire, O purifier, thou dost range in the hearts of all creatures. Thou art, O Kavi,* the witness of virtue and sin; do thou speak out the Truth relating to me." (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

* Meaning Sage, Intelligent.

two] redhot even [iron] balls, of the size of fifty *pals* [each].* (107)

Having taken them, he (*i.e.*, the accused) should gradually pass through seven *Maṇḍalas* (circles); each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*i.e.*, of sixteen fingers each). (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence. If the balls are thrown within the limit or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, "O *Varuṇa*, protect me with Truth," and held a person, standing navel-deep in the water, [the accused] should drown himself in it. Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft]. [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON.]

"O POISON! thou art the son of *Brahmā*, established in the practice of Truth. Save me from this accusation; displaying the Truth, be like ambrosia unto me." (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the *Himālayā*. His innocence is established, who survives [the ordeal] without undergoing the least physical change. (123)

* A particular weight equal to four *Kroshas*.

[THE ORDEAL OF KOSHA.]

HAVING adored the dreadful Divinities, [the Judge] should bring water for their bathing; and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls. (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent. (115)

[DA'YABHA'GA, OR DIVISIONS OF PROPERTY AMONG HEIRS.]

IF a father takes upon himself the division of [his property], he can do so: [and] at his free will [divide his self-acquired property] amongst his sons, either giving a larger share to the eldest-born, or making all the shares equal. (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in-law, must be rendered partakers of like portions. (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety. A lawful distribution, made by the father amongst his sons separated with greater or lesser allotments, is pronounced valid. (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves]. After paying off their mother's debts, the daughters should, [equally, divide] their mother's [*Stridhan*-property]; in their absence, the sons. (119)

Without impairing the ancestral property, whatever else is acquired by one by one's exertions, whatever is got by one from one's friend or by one's marriage must not be partitioned [amongst the co-sharers]. (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers.‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated; a posthumous son, born of a woman equal in class, shares in the distribution His allotment must positively be made

* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise, the additional property must be divided amongst the co-sharers.

† This *S'loka* does not occur in the body of the Bombay Text. But it is quoted in the Commentary as being a part of *Nārada's* Text.

‡ To grandsons, of whom the fathers are different, shall be allotted portions, in right of their several fathers; all the grandsons succeed to the proper shares of their respective fathers: consequently, so many shares should be formed, as there are sons of the original proprietor, and each shall be given to their respective sons; and let them take these shares, whether they be uterine brothers or born of different mothers, and whether they live together, or sub-divide the shares, according to the number of their own brothers respectively: such is the meaning of the Text.

What is fixed by a promise or assignment.

out of the visible estate -corrected for income and expenditure.* (125)

Whatever articles are given by parents to a son, are his. If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share. (127)

The sons of a *Bráhmaṇa*, in order of the caste, are entitled to four, three, two and one, shares of the property; the sons of a *Kshatriya*, to three, two and one, shares; those of a *Vaishya*, to two and one, shares. (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law. (129)

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (i.e., the person who procreates and the person on whose wife he does so). (130)

The legitimate son of the body, is one who is produced by a lawful wife; *the son of an appointed daughter*, is equal to him; *the son of the (soil or) wife*, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised; *a male child, secretly brought forth* (by a married woman) in the mansion

* In some Texts there is the word *pas'chátvá*, instead of *dris'yátva*: the former means,—“after the death of the father,” i.e., a son, so born, is, also, entitled to a share.

(of her lord), is considered as a son of concealed birth; *the Kānina* or *a son born of a young woman unmarried*, is considered as the son of his maternal grandfather; *a son of the twice-married*, is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given*, is one received, as a gift, from one's natural father or mother; *a son bought*, is one sold by one's parents; *a son made*, is one (born of other parents and) adopted by a man for himself; *a son self-given*, is he who [voluntarily] gives himself to another; *a son of a pregnant bride*, is one accepted while yet in the womb of the bride; *a deserted son*, when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *piṇḍa* and inherit the property. (131—135)

* These are the twelve classes of sons, according to Yājñawalkya. According to the calculation of some authorities, the number, of sons, including the *Ouras'a*, is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka-Mīmāṃsā*:—"1. The legitimate son; 2. the appointed daughter; 3. the son begotten on another's wife; 4. the son of the wife; 5. the son of an appointed daughter; 6. the son of a twice-married woman; 7. the damsel's son; 8. the son received with (in the womb of) a pregnant bride; 9. the son of hidden origin; 10. the son given; 11. the son purchased; 12. the son self-given; 13. the son made; 14. deserted son; 15. one born of a woman of unknown caste."

Of these, however, in the present age, all are not recognized. Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly:—"And now, these two, the son by birth emphatically so-called (*Ouras'a*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son; the rest and all concerning them, being parts of Ancient Law, understood to have been abrogated as the causes arose, at the beginning of the *Kali* Age."—Strange, *Hindu Law*, Vol. I, p. 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ūdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it. (136)

After the demise of the father, the [other] brothers are to give him (*i.e.*, the son of the *S'ūdra*-wife) half [of each of their respective shares]. In the absence of other brothers, or of the sons of daughters, he (the son of the *Sūdra*-wife) is [solely] entitled to the entire property. (137)

If a person dies without a male issue, his wife daughters, father, mother, brothers, their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one. This law is applicable to persons of the same caste.* (138—139)

The preceptor, a qualified discip.*e.*, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (*i.e.*, the next succeeding in the absence of the previous person) the properties (books, clothes, etc.,) of a *Vānaprastha*,† *Yati*,‡ and a *Brāhmachārīn* (religious student.) (140)

A re-united parcener,§ [and in the case of a brother of whole blood being included in the party,] or [the

* In the absence of a son, the wife inherits; in her absence, the daughter, and so forth.

† A *Brāhmaṇa* in the third stage of his religious life; a hermit.

‡ An ascetic who has renounced the world.

§ The word in the Text is *Samsrīṣṭhi*: or re-united. The term re-union is thus explained by *Vrihaspati*:—"He, who being once separated, dwells, again, through affection, with his father, brother, or paternal uncle, is termed re-united."

re-united] brother, shall keep the share of his re-united co-heir or brother, who is deceased; or shall deliver it to a son subsequently born. (141)

A re-united brother, born of another mother, shall take the property of the [deceased] step-brother, [if the latter has no uterine brother]. [A brother,] even if not re-united, shall take [the property of his deceased uterine [brother], but not a re-united brother born of another mother.* (142)

An impotent person, an outcaste and his son, one who is lame, a madman, an idiot, one born blind, a person afflicted with an incurable disease and such like others, must be maintained without any allotment of shares. (143).

But sons of such persons, whether born of their own loins or on the soil, being free from similar defects, shall obtain their fathers' shares of the inheritance; the daughters must be maintained until they are not provided with husbands. (144)

Their childless wives, who are of good conduct (i.e., chaste) should be maintained; but disloyal and

Āmut-Vāhana says:—"Father, son, brothers, paternal uncles and the rest, are, when re-united, reckoned re-united pauceners. The term 'the rest,' means son and nephew. The partnership of traders is no re-union. The parties are said to be re-united when they form one household. The meaning of *Vrihaspati's* Text is that persons, who by birth, have common rights over the estate acquired by the father or by the grandfather, or by the both, as father (and son), brothers, uncle (and nephew), etc., are said to be re-united, when after having a partition made, they come, again, live together through mutual affection.

* The meaning is:—If there be only half-brothers, the property, of the deceased, must be assigned, in the first instance, to the re-united one; but, if there be none such, to the half-brothers, not re-united. But, if an uterine brother, even not re-united, lives, the half-brothers, even when re-united, shall not inherit.

traitorous wives must be banished from the habitation. (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Strīdhan* or a woman's property. (146)

What has been given to her by her kindred (*i.e.*, persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Strīdhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strīdhan*. (147)

The separate property of a childless woman, married according to the four forms denominated *Brāhma*, etc., (*Daiva*, *A'rshya* and *Prajāpatya*), goes to her husband. [In other three forms, *vis.*, *Asura*, *Rākshasa* and *Paishācha*], the mother [inherits the *Strīdhan*] of the daughter, failing her the father. (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest. On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent. (149)

* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *dāhivedanika*.

† The word in the Text is *anwadhaja*, *i.e.*, gift subsequent.

‡ Some Texts read *dattam* for *sarvam*, meaning "the bridegroom should take back what he had presented to the bride."

A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right.] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensatton for the supersession, provided no *Strīdhan* has been bestowed on her; but, if any has been assigned, let him allot half. (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc. (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES.]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow-herds, persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes.] It (*i.e.*, the boundary) should be determined by elevated lands, charcoal, chaff, huge trees, bridges, ant-hills, ditches, bones and piles of stones. (153—154)

Or persons from neighbouring villages, equal in number (*i.e.*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines. (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the king with the second of the three penalties (*i.e.*, with a fine of five hundred and forty coins). In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries. (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples, villages, tanks, pleasure-gardens, dwelling-houses and drains. (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest, middling and highest penalty. (158)

[If a person] encroaches upon another's land [for the construction of a bridge], he must not be prevented; for [though] a bridge affects [one's land], to a slight extent, yet it serves a great many useful purpose; [similarly, in the case of sinking a well]; for a well occupying a small space contains profuse water. (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king, is entitled to all the benefits accruing therefrom. (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them, must pay [the owner] that quantity of corns which it would have yielded; [and the owner] shall make over the land to another. (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS.]

If a buffalo destroys another's corn, [its owner must be fined] eight *Māshās*; if a cow, with half of it (*i.e.*, four *māshās*); and a goat or a lamb, with half of the half (*i.e.*, two *māshās*.) (162)

Animals sitting [in the field], after having eaten up the crops, are to be punished with double the fine. The same amount [of fine is to be levied] when destroying a plot of land covered with grass, etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164).

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief. (165)

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields; [that of] two hundred

between a village covered with thorns [and fields]; [and that of] four hundred [*dhanus*] between a city [and fields.] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner. The purchaser commits an offence in a secret [purchase]. [If a person purchases an article], from a person who has acquired it by unfair means, secretly, at a reduced price and untimely, [he is to be treated] as a thief. (171)

Having obtained a lost or stolen article, one, (*i.e.*, the purchaser) should have the thief arrested. If he is dead, or gone to an unknown country, the purchaser should himself make it over [to the owner]. (172).

By pointing out the seller, [the purchaser is declared] innocent. And from the seller the [rightful] owner shall obtain the article, and the purchaser his money; and the king must punish him. (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (*i.e.*, if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value. (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king, shall be punished with a fine of ninety-six *panas*. (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards. After that it goes to the king. (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as a horse, an ass, etc.); five, for men; two each, for a buffalo, camel and a cow; and one, for a goat or a lamb. (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE.]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another. (178)

Let the acceptance be public, specially of immovable property: and delivering what may be given and has been promised, let not a man resume it. (179)

[LAWS RELATING TO RECISSION, OR RETURNING A THING PURCHASED TO THE SELLER.]

TEN days, one day, five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return, if the purchaser repents for it] of seeds, iron, beasts of burden, gems, female-servants, milch-cows and man-servants (180)

Gold does not suffer deterioration in fire; the deterioration of silver is two, of tin and lead eight, of copper five, and of iron ten, *palas* per hundred. (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture, as well as of a cloth made of similar thread of the middling quality, and three (*i.e.*, *palas* is the increased weight) of very fine texture. (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool. In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article. (184)

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT,
BETWEEN MASTER AND SERVANT]

ONE, who has been made a slave by force, or one sold by a thief, shall be released ; [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is to be accepted] in the natural order of caste (*i.e.*, an inferior caste shall be a slave to a superior one), and not in the reverse order (*i.e.*, a higher caste-man shall never be a slave to a lower one). (186).

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract. The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

* The purport of these *S'lokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight the artist an is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE
OR CUSTOM OF A PUBLIC BODY.]

HAVING made [suitable] houses in [his city], the king should make the *Brāhmaṇās* settle there. And having granted them stipends for learning the three Védās, he should say,—“Follow your own vocation.” (188)

He (*i.e.*, the *Brāhmaṇa*), following, without any hinderance, his own vocation, should, with care, satisfy those which time brings on,* as well as those imposed on him by the king.† (189)

He, who robs the wealth of the villagers or breaks the established custom of the society, should be banished from the kingdom, after having been stripped off all his possessions. (190)

All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, shall be punished with the first form of penalty. (191).

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour. (192)

Whatever a person, sent out by a public body [on a public work] gets, he must make it over [to that body]. If he himself does not give it, he must be punished with eleven times [the amount]. (193)

Persons, conversant with Védās, pure-minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs. All should follow

* Such as during an accidental calamity like a famine, etc., he should spend his money to help others and visit other peoples' houses.

† *i.e.*, Study of a particular subject or the celebration of a particular religious rite required by the king.

the words of those persons speaking in the interest of a public body. (194)

This, also, is the Law for (*S'reni*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pās'āndis*) heretics. The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings. (195)

[LAWS RELATING TO NON-PAYMENT OF WAGES.]

[If a servant,] receiving wages, refuses to do the work [stipulated for], he must pay double the amount [to his master], and in case of not receiving any payment an amount equal [to the wages]; all household articles and implements must be protected by the servants. (196)

A person, who makes [a servant] work for him without settling his wages, must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns; [and it must be paid to the servant]. (197)

To pay wages to [the servant], who transgresses time and place (*i.e.*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master. Something more [than the fixed wages] should be paid [to the servant], if he makes a greater out-turn. (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done. If they can finish it, the stipulated wages must be paid. (199)

If a carrier breaks a vessel without any accident or oppression of the king, he shall be made [to pay for

it] By putting obstacles to carrying articles for a bridal party, he must be made to pay double the amount of his (own) wages. (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one-seventh of his pay [as penalty]; if on the way, a fourth part; and if half way, all his wages. A master, dismissing [a servant under similar circumstances,] shall be punished. (201)

[LAWS RELATING TO GAMBLING AND BETTING WITH LIVING CREATURES]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent. [of the earnings made by] a fraudulent gamester and ten per cent. [of the bet] from others (*i.e.*, those defeated.) (202)

He (*i.e.*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for. He should pay to the winning [gamester his due after collecting it] from the losing party. He should speak the truth and be forgiving. (203)

After having exacted his royalty, the king should make the losing party pay the winner his due in a place where the party consists of fraudulent gamesters and keepers; otherwise not. (204)

[Some gamesters should be appointed by the king] as judges of gambling-suits; and some, as witnesses. The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the brandiron and then banish them [from the kingdom]. (205)

In order to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses; this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND
DEFAMATION.

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—“I have known your mother or sister.” (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varṇas* (*Brāhmaṇa*, *Kshatriya*, *Vaiśya* and *Sūdra*), and castes (*i.e.*, mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount] (211)

An incapable person, caluminating thus, should be punished with a fine of ten *panas*. But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty. When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védās, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE]

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panās*. In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. [216]

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes. There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness. (217)

The limb, of a person other than a *Brāhmaṇa* (i.e., of an inferior caste), which inflicts pain on a *Vipra*, should be cut off; when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment; when it is merely touched [the fine] is half the amount. (218)

The penalty is a fine of ten and twenty *panas* [severally] when the hand or foot is raised up [for striking a person of the same caste]. The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another]. (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet, hands, cloth or hand. [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth, handling him roughly, or pulling or striking him with his feet. (220)

A person, striking another with a piece of wood, etc., but without shedding any blood, should be punished with a fine of twenty-two *panas*. The penalty is double when marks of blood are seen. (221).

When hands, legs, or teeth are broken, ear or nose is lopped off, any wound is rendered fresh, or a person is beaten almost to death, [the person, who so strikes, should be dealt] with the second form of punishment. (222)

[If, by the assault,] one is rendered incapable of moving about, eating or speaking, if eyes, etc., are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed]. (223)

Double is the penalty, as mentioned before, when one person is assaulted or struck by many. Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, who thus inflicts an wound [on the person of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved]. (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined ten, twenty, or thirty-five, *panas* [respectively as compensation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to pay sixteen *panas*; and the second [should be punished with] the second form of penalty. (227)

For striking small animals (as goat, etc.), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas* and others in order. (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same]. Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc.), and those which yield livelihood [to the owner, such as mangoes, etc.], the penalty is double the

twenty *panas* (i.e., twenty forty and eighty *panas* in order . (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231).

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before. (232)

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *sāhasa* (robbery) in the *Smṛiti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—“I shall give you money,” should be made to pay a penalty] four times [the value of the stolen article]. (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be punished with fifty *panas*. Such is the Law (235—236)

He,—who of his own accord knows a widow who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause a *Chandāla*, who touches a high-caste person, a *S'ūdra*,

who feeds religious mendicants at rites [performed for] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [a fine of] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [brought for washing], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [he should be fined] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment; [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion. (245)

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment. (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc.,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine]; [the penalty] is laid down according to the higher or lesser [weight of the article stolen] (247)

For mixing spurious articles with (*i.e.*, adulterating) medicinal drugs, oily substances (*i.e.*, oil, clarified butter, etc.,) salt, scented rice, treacle, etc., one should be fined sixteen *panas*. (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article. (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc.), one should be punished according to Law. (250)

[If it is sold or mortgaged] for a lesser amount than a *pana*, [the penalty] is fifty; if for a *pana*, a hundred; and if for two *panas*, two hundred. [The amount of

* There are two boxes—one containing precious stones and the other false ones. If the former is shown at the time of sale or of mortgage, and subsequently cleverly substituted by the latter, the person, so doing, should be punished.

fine increases] with the increased value [of the articles.] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan. (252)

The highest form of pecuniary punishment is laid down for those merchants, who in a body obstruct the sale of foreign articles, (*i.e.*, do not purchase them at the price fixed by the king, in order to buy them cheap) and those who sell them [at a higher price.] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king. The surplus, on the fixed value, is to be recognized as the profit of the trade. (254).

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent., and ten per cent., on those coming from other countries. (255)

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss. (256)

[LAWS RELATING TO NON-DELIVERY OF ARTICLES SOLD.]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it], shall be called upon to pay the value with profit or interest. If the purchaser comes from another country, the seller shall be made to pay [to the buyer] the profit that might have been made in that country. (257)

If the first purchaser [after having paid the price], does not take delivery of the article sold, it should be

sold again [by the seller]. Any loss [sustained in this transaction], because it is occasioned by the negligence of the first purchaser, must be his. (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by the seller, if he does not deliver it [to the purchaser. when asked to do so. (259).

If one re-sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question]. (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not repent: if he does, he makes himself liable to a penalty of one-sixth [of their value.] (261)

[LAWS RELATING TO JOINT-STOCK COMPANIES, OR A NUMBER
OF PERSONS CARRYING ON A TRADE.

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves.] (262)

[If any member of a company] does an act, forbidden [by the general body], or without their permission, or carelessly, and thereby causes a loss, he shall have to make good the same. [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one-tenth of the profit as his reward. (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities]. What has been forbidden for sale and what is worthy of the royalty, even when sold, should go to him. (264)

He, who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty], or he, who goes away from the place where duty is collected,—such a deceitful seller or buyer,—should be punished [with a fine] eight times the value [of the article]. (265)

If a person, engaged in the collection of customs duty, collects the same on articles carried on land, should be made to pay a fine of ten *panas*. [Similar should be the punishment of a person,] who, renouncing a neighbouring *Brāhmaṇa*, invites another. (266)

[If one of the partners,] after going to a foreign country, dies there, his share shall revert to his sons, relatives, kinsmen, or to his other partners who have returned; and, in their absence, to the king. (267)

They (*i.e.*, the members of a company) should drive away a deceitful partner, after having deprived him of his share, and should appoint, for an incapable one, another to conduct the business [on his behalf]. This law is, also, applicable to priests, cultivators and artisans. (268)

LAWS RELATING TO THEFT.

A PERSON, with whom stolen property is found, who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known, may be arrested as thieves by officers who are empowered [for so doing]. (269)

Some others may be arrested on suspicion, (such as) those who do not give out their name or caste; those, who are addicted to gambling, women and drinking persons, whose mouth dries up and voice [falters on being questioned]: persons, who enquire [without any apparent cause] about another's property and house; those,

who secretly move about ; those, who are lavish in their expenditure, without having any source of income ; and those, who sell broken articles. (270—271)

If a person, who is arrested, on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief. (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction. Having branded [the forehead of] a *Brāhmaṇa* [thief, he] should banish him from his kingdom. (273)

[If a person] is killed, or [any article or an animal] is stolen, the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape. [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage ; if on a road or on lands other than a pasturage, the guard thereof [is responsible]. (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end. If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (*i.e.*, the residents thereof, are to be held responsible).* (275)

[A king] should put to the operation of a *S'ūla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly. (276)

* Responsibility, as described in this couplet and the preceding one, means that the persons, referred therein, are to make good the loss of the owner. It is, furthermore, mentioned, in a Commentary, that the king himself should make good the loss, if the parties responsible are unable to do so.

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off. If, they commit the same offence, a second time, they should have a hand and a leg cut off. (277)

In thefts of trifling articles, (earthen vessel, etc.,) ordinary ones (clothes, etc.,) and valuable ones (gold etc.,) the punishment is [to be determined], according to value (of things stolen). While inflicting punishment, place, time, age and power should be taken into consideration. (278)

The highest form of pecuniary punishment is [for the person], who knowingly gives food, residence, fire (for cooking, etc.), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo. The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person. (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck. (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children, should be killed by an ox, after having her ears, fingers, nose and lips cut off. (282)

The sons and friends, of a person, who has been surreptitiously murdered, should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his wives had been visited by other persons.* (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out. Persons, living near the place of murder, should be gradually accosted [on the subject]. (284)

One, who puts fire to a field full of corns, a house, a forest, a village, a pasture, or a thrashing-floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass). (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks, immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt. (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete-a-tete* at an improper place, or sitting with her on the same seat, [also goes to establish the charge of adultery.] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*; if a man, a penalty of two hundred *panas*, should be imposed on him. If they both commit forbidden acts, their punishment should be like that of adultery. (288)

* It may, also, mean his wives and other dissolute women should be separately asked.

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste ; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste ; and death [is the penalty, when it is committed] with a woman of a higher caste. The cutting of the nose, etc., [is the penalty] for women. (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage] ; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law. (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed ; otherwise, there is a penalty [for the offence]. [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty] Death [is the penalty, if a similar offence is committed with] a woman of a higher caste. (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas* ; for making a false accusation, two hundred ; for holding a sexual intercourse with a beast, a hundred *panas*. [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment. (292)

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas*. (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law. If many persons know a woman against her will, each of them should be fined twenty-four *panas*. (294)

If a public woman, after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount; on her not receiving any consideration, [she] shall have to pay a like sum; similar is the punishment for a man. (295).

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person, or knowing a female religious mendicant, should be punished with twenty-four *panas*. (296)

The king, after having had [a person], knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle-shaped] figure, [like] the generative organ of female, should have him banished [from the kingdom]. A *S'ūdra* [committing a similar offence], becomes degraded to the same caste. Death [is the penalty for] a degraded caste-man, who knows a woman of a higher caste. (297)

[MISCELLANEOUS RULES.]

THE highest form of pecuniary punishment [is the penalty of a person], who, while writing out the order of his king, makes additions or alterations therein, who knows another's wife, or who releases a thief. (298)

The highest form of pecuniary punishment is laid down for him, who [falsely] makes a *Brāhmaṇa* eat the forbidden food; the second form, if a *Kṣatriya*; and

the lowest, if a *Vaishya*; and half is the penalty, if a *Sūdra* [is made to take such forbidden food]. (299)

One, who uses false gold;—or one, who sells forbidden meat;—should have their limbs severed, and be punished with the highest form of pecuniary punishment. (300)

[The driver] shall not be responsible for the offence committed by a four-footed animal (horse, etc.), if he cries out [go away, go away; [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair. (301)

If any harm is committed by a bullock, the string of whose nose has been torn off;—by a carriage, the yoke of which has been broken;—or by a cart, proceeding in an opposite direction;—the owner shall not be held responsible. (302)

If an owner, being himself capable, does not release others [from the attacks of] tuskers and animals having horns (like bulls or buffaloes,) he shall have to undergo the lowest form of pecuniary penalty; and twice as much, if he does not extend his help on being invited to do so. (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas*. If he lets go [such a person], on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification]. (304)

One, who indulges in talks affecting the interests of royalty;—one, who vilifies the king;—or one, who discloses his secret counsels;—should have their tongues cut off, and be banished. (305)

One, who sells articles, lying on the body of the dead;—one, who strikes his preceptor— or one, who

sits on a royal car or throne ;—shall have to undergo the highest form of pecuniary penalty. (306)

He, who pierces both the eyes [of another person] ; —he, who issues a proclamation hostile to the king ;— or he, who being a *S'ūdra* secures his livelihood by falsely displaying the marks of a *Brāhmaṇa* ;—shall have to pay a fine of eight hundred *panas*. (307)

Having re-tried the cases, that had been unfairly tried [for some improper consideration], the king shall punish the members [forming the Court], and the victorious] parties with a fine double of that of the defeated person. (308)

He, who being legally defeated, thinks "I am not defeated," and comes, again, [for an appeal], should be defeated (*i.e.*, should have his appeal dismissed) again, and be made to pay a double penalty. (309)

The fine, that has been realized by the king illegally, he shall make thirtyfold, and, after dedicating the same to Varuna, shall make it over to the *Brāhmaṇās*. (310)

CHAPTER III.

[REGULATIONS ABOUT *As'ouch* OR IMPURITY.]

[A BOY], less than two years old, [when dead] should be buried; thereafter no oblation of water should be offered [for him]. Persons, of a higher age, [when dead] should be followed, by their kinsmen, to the cremation ground. Reciting Yama *Sukta** and Yama *Gáthá*,† he [*i.e.*] the dead body] should be burnt [by them] with *Loukika* (ordinary) fire. [If the person dead] had been invested with the sacred thread, or if he had been a *Bráhmaṇa*, who had consecrated the sacred fire, [the dead body should be consumed with the *áhitāgni* or the sacred fire], or else according to one's own means.‡ (1—2)

Within the seventh or the tenth day, kinsmen (*i.e.*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i.e.*, the south), shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram*,—" *Apanas Shoshuchadagham*." (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor. If one wishes, he can offer water for a deceased friend, a daughter, a sister, a sister's son, a father-in-law and a *Ritwij* a (priest). (4)

Having controlled their speech, they should, once

* A Vedic Hymn lauding Yama—the Deity of Death.

† A religious verse, but not belonging to any of the *Védás*.

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one and should be burnt either with the sandal wood or the ordinary log.

daily, offer water, [mentioning] the name and family [of the deceased]. [The rite, of offering] water, should not be performed by *Brahmachārins* or outcastes. (5)

Heretics; persons, who being qualified do not enter into any order; thieves; a woman, who kills her husband; one, who kills her embryo; those women, who drink wine; and those, who commit suicide;—are persons for whom no impurity is to be observed and no water is to be offered. (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories, after they had bathed, offered oblations of water, got up from the bathing place, and sat upon a place covered with tender grass. (7)

He is foolish, who considers, as eternal, the existence of human beings, which is [as worthless] as the trunk of the plantain tree and as transient as bubbles. (8)

If this body, originated from the five elements, by the fruit of deeds acquired by one's own person, is dissolved into the five elements, what is there to repent for? (9)

The earth shall meet with destruction, [so shall] the surging deep and the deities. Why shall not then the world of mortals meet with destruction? (10)

The departed person shall, reluctantly, eat the phlegm and tears discharged by his own people. Therefore one should not weep, and must perform funeral rites proportionate to one's might. (11)

Thus hearing [many counsels, they] should go home [the elders being] preceded by the boys. [Arrived] at the gate of the house, they should cut *Nimva* leaves with their teeth. (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house. (13)

This rite of entering the house [is ordained] for all persons touching the dead body. Wishing for immediate purification, one should bathe and perform [the *yogic* process] *prāṇāyama* (suppression of vital airs). (14)

By performing the funeral rite for his preceptor, parents and teacher, a *Brahmachārin* continues to be such. But he should not live with, or partake of the food of those [who are impure]. (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days. Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitrīyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i.e.*, a loop or swing made of rope). The rites of *Vaitana*† and *Upāsana*‡ should be performed according to the Vedic injunctions. (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water]; and ten nights, [for those who offer funeral cakes].§ [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

* Offering libations of water every day to the deceased ancestors.

† A sacrificial rite of offering oblations to the Three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire.

§ A Brahmana is to observe impurity for ten nights, on the death of a kinsman, for whom he is to offer *pinda*. The period of impurity is limited to three nights, when one, after the seventh generation and within the tenth, dies.

parents. Impurity, consequent upon a birth, is for the mother only. (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen]. But the impurity of the mother remains unaffected (*i.e.*, lasts for ten nights), on account of her having seen the blood.* The day [on which a son is born], is not considered impure [for the father to perform any rite], for ancestors are born [as sons.] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family], purification is effected with the last day of the first impurity. In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification. (20).

Immediate [is the purification for the death of] those who are killed by the king, a cow or a *Brāhmaṇa*, [as well as] those who commit suicide. A person, residing in a distant country, shall observe the remaining period; when the full term is completed, purification [is obtained] by offering water.† (21)

[The period of impurity] for a *Kshatriya* is twelve days, that for a *Vaishya* is fifteen days, that for a

* The meaning is that the impurity of the father is removed immediately after bathing; but that of the mother lasts for ten nights.

† The Bombay Text differs from the Bengal Edition. We have given the Bombay reading in the Text. The interpretation of the Bombay Text is as follows:—"If a person, living in a distant country, hears of the death of a *Sapinda*, he must observe the days, remaining to complete the full term, as the period of impurity. If he hears of it, after the expiration of the full period, he must observe *ashoucha* or impurity for three days."

S'ūdra is thirty days, and half of that period is for well-behaved [*S'ūdras.*]* (22)

Immediate is the purification, [if a child dies] before teething; one day and night is laid down in the *Smṛitis*, [as the period of impurity, if a child dies] before the *Chūddā*† ceremony is performed; three nights [form the period, if he dies] before being invested with the sacred thread; and after that, ten nights [constitute the period of impurity.]‡ (23)

A day [effects] purification, [on the death of] a maiden,§ not given away in marriage; a child; a preceptor; a pupil; a person, well-versed in the *Védās* with their *angas* (auxiliaries); a maternal uncle; and a person, studying the same branch of the *Védās*. (24)

[On the death of] sons other than *ouras'a* (own begotten); a wife, living with another person; and on the death of the king of the country;—one day [effects] purification. (25)

[The dead body of a *S'ūdra* shall never be followed by a *Brāhmaṇā*; nor [that of] a twice-born one. If he follows, he shall be purified by bathing in water, touching fire and eating clarified butter.|| (26)

* There is, again, a difference in reading. The first line of the 22nd couplet, as found in the Bombay Text, does not occur in the Bengal Edition. Its interpretation is as follows :—If one hears of a death after the expiration of full one year, he attains purification by offering water only.

† The ceremony of tonsure.

‡ This *S'loka* does not occur in the Bombay Text but it has been given in a foot note of the *A'nandās'rama* Edition.

§ According to the Text of *Vrihaspati*, the period of impurity, on the death of a maiden, extends to the fourth generation.

This *S'loka* does not occur in the Bombay Edition.

There is no impurity for kings ;* for persons, killed by lightning ; [for those killed] for kine and *Brāhmaṇas* ; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine): (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death] If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apojistha*, etc.,) and the *Gāyatrī*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts ; current, the rivers ; earth and water, those articles that are worthy of being purified ; and renunciation, the twice-born. (32)

Austerity [purifies] those, who are well-versed in the *Védas* ; forgiveness, the learned ; water, the body ; recitation [of the sacred verses], those, who have their sins concealed ; and truth, it is said, the mind. (33)

* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Brāhmaṇas*, are [the instruments of] purification of a soul that considers this body as [one's] own ; knowledge [is the purifier of] intellect ; and the knowledge of *Is'vara* (the Creator) is the purifier of individual soul. This is approved by great men (*i.e.*, like Manu and others. (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN
TIMES OF EXIGENCY OR CALAMITY.]

IN times of extreme distress, a *Brāhmaṇa* can live by the occupation of a *Kshatriya* (*i.e.*, by adopting a military life), or by that of a *Vaishya* (*i.e.*, commerce and agriculture). Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way. (35)

Even when [adopting] the life of a *Vaishya* for maintenance, he shall never sell fruits, precious stones, linen cloth, *Soma*-Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds,, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water, weapons, spirituous liquor, wax, grapes, honey, shell-lac, *Kus'ā*-grass, earth, hide, flowers, blanket, hairs, butter-milk, poison, land, silk-cloth, indigo-dye, salt, meat, a whole-hoofed animal (as a horse, etc.), lead, vegetable leaves, wet medicinal herbs, incense, [wild] animals, as well as scents. But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange]. (36—39)

Shell-lac, salt and meat, when sold [by a *Brāhmaṇa*] make [him] outcasted. [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i.e.* makes him a *S'ūdra*). (40)

If a *Brāhmaṇa*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Brāhmaṇa*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *S'ruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VA'NAPRASTHA, OR THE THIRD
STAGE OF LIFE]

ENTRUSTING the son with the care of his wife or followed by her, a *Vānaprastha*, (*i.e.*, a person desirous of entering upon the third stage of religious life), renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *As'vin* (September). (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to *Vedic* studies, be charitable and devoted to the well-being of all creatures. (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védās Smṛitis* and other [S'ástric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandrāyana** or should always live with hardship.† He should take his meals after the expiration of a fortnight or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)‡

* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

† The word in the Text is *Krichha*, which may mean hardship or bodily mortification. The Commentators mention *Prajāpatya* as one of the forms of hardship, i.e., a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money.

‡ The Bombay reading as quoted in the Text differs from it—but the purport is almost the same.

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (*i.e.*, towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vānaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prājāpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Védās* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vānaprastha* order) or from the House (*i.e.*, *Gārhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védās*, who has practised recitations [of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs* and a *Ka-maṇḍalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together). (59)

The vessels [used by a *Yatī*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Brāhmaṇa* becomes immortal. (61)

The purification of the mind should be particularly made by a *Vikṣu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc.]. (62)

Residence in the [mother's] womb, as well as going To hell, brought about by [the perpetration of forbidden] acts, mental afflictions; diseases, miseries, decrepitude disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

* A religious mendicant or a *Sannyāsī*; who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand. According to Manu, "one, who has obtained command over his mind speech and body (or thought word and deed).

desired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64).

(Following a particular) *ās'rama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66)

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY.]

AS scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe]; the conscious [Soul] is independent; *Brahma* is the master of *gunās*† and not subject to any. It is

* In the Bombay Edition this Chapter has been included within that on *Yati*.

† We find three universal tendencies, or forces acting on the face of creation. There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies. They are not the

unborn but is being described as born for its having assumed a body. (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guṇa* (quality),* so he himself takes those [elements] when he takes birth.† (70)

The Sun is gratified with oblations ; from it [originates] rain ; from it grow corns and herbs [forming] the food-stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen. (71)

In pure (*i.e.*, not affected by bad bile, etc.,) blood and semen [originating] from the union of a man and woman, the sixth (*i.e.*, the *ātman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements. (72)

[The five] instruments of sensation (*i.e.*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i.e.*, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

materials or ingredients which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tama-guṇa*; the second, *Raja*; and the third, *Sattwa*.—M. N. Durr's *Outlines of Hindu Metaphysics*.

* Five elemental particles produced the five elements, namely, (1) ether or the vehicle of sound ; it has the property of audibility ; (2) air, sensible to hearing and touch ; (3) fire, sensible to hearing, touch and sight ; (4) water, sensible to hearing, touch, sight, and taste ; (5) earth, sensible to hearing, touch, sight, taste, and smell.

† In this *S'loka* the author describes the method by which the soul assumes a body.

prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhātū* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month, it is converted into] a ball of flesh ; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength ; from air, the organ of touch, the power of exerting, the movement of limbs and hardness ; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty ; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity ; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo. Therefore, a child, born in the eighth month, is deprived of its life. (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour-pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs. and three hundred and sixty bones. (84)

There are sixty-four [bones at] the teeth with those at the roots thereof (*Sthāla*) ; nails are twenty ; *S'atākās* (bones, forming the root of the fingers and toes,) [are, also, twenty] ; their position is fourfold (*i.e.*, two feet and two hands). (85)

.Sixty bones [form] the fingers (*i.e.*, each finger having three bones) ; two bones [belong to each] heel ; four [bones], are in the [four] ankles ; elbow-bones are four ; similar [is the number of bones, existing in] the legs, from the ankle to the knee. (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones. (87)

There is one bone in the organ³ of generation and forty-five [bones] are on the back ; fifteen bones [are in the] neck ; collar-bones are two ; and there is one bone in the chin. (88)

[Two are], at the root of the jaw, and the same, in the forehead and the *gaṇḍa* (*i.e.*, the whole side of the face including the temple). There is a (thickset) bone

* The body, invested with [sixfold fires, or made of six substances, as blood, flesh, *medas* (fat or marrow, supposed to lie in the abdomen), bone, marrow of the bone and semen.

† Six sorts or layers of skin formed by the blood, etc.

called *ghana* in the nose. Sidebones (*i.e.*, those in the part of the body below the armpit), with those at the roots and *arvudās* (smaller bones connected therewith), are seventy-two [in number] (89)

There are two bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i.e.*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *vishayās* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyās* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech and the feet, are the fine [instruments of action]; and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Prāṇa* (the vital air.) (93)

Marrow, flesh, the lungs, *klomā* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abodmen are mentioned in detail [as the abiding places of *Prāṇa*.] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eyebrows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

loins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptacle of urine, the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands, the heart, and the nine apertures (*vis.*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prāṇa*. (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles. (100)

The vessels known, as *s'irās* and *dhamanī*, are twenty nine *laks*, nine hundred and fifty six [in number.] (101)

The beards and hairs of human beings are known as being three *laks* [in number] ; there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration,—each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam,—number fifty-four *kotis*, sixty-seven *laks* and fifty thousand. If any [of you, O hermits,] knows the number and position of all these, [he is, indeed, the foremost of *Yogins*.] (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body.] (105)

Six [handfuls] of phlegm ; five, of (*pitta*) bile ; four,

of urine ; three, of (*vasā*) myosin ; two, of (*meda*) fat ; and one, of marrow ;—[are in the body] ; half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head. He only is conversant with [the road to] emancipation, who knows this body to be frail. (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hitdhita*. In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp. He, who knows it, is not born, again, in this world. (108—109)

The *A'ranyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga*. (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon. (111)

Duly studying the eternal *Sāma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman*. (112)

Aparāntaka, *Ullopya*, *Madraka*, *Makari*, *Ouvenava*, *Sarovindu*, and *Uttara*—these *Gāthās* of the *Rik*, besides *Paṇikā*, *Daksha* and *Brahma* hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof. (113—114)

Persons, conversant with the science of *Vind* music, experts in *S'ruti* (a division of the octave) and *Jāti* (the seven primary and eleven subsidiary notes of Indian Gamut), and those proficient in the knowledge of *Tāla* (Time), arrive, without any exertion, at the road which leads to emancipation. (115)

If a vocal musician, by his singing, does not attain to the most exalted station, he, however, becoming an attendant of Rudra, sports with him. (116)

The soul is without any limitation; it is called limited, when it assumes a body; from the [Great] *A'tman* emanates the entire universe and from the universe springs the body. (117)

(*The Audience putting the Question* :)—Tell us how this universe, consisting of the celestials, *asuras* and the mankind, emanates from the [Great] Soul and how the body springs into existence from the universe; we cannot conceive it [properly]. (118)

(*Yājñawalkya replies* :)—The Purusha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun, that is seen by removing the net of (*moha*) delusion (which makes men regard the body as the soul), —is the Soul, *Yajña* and Prajâpati of the universal form. He is identical with the universe and becomes *Yajña* in the shape of food. (119—120)

Most excellent juice originates from the food that is dedicated to a Deity. This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i.e.*, desired-for objects). (121)

[Driven] by the wind, [it] reaches the Moon; aided by its rays, it reaches the solar region, replete with the *Rich.* the *Yajus* and the *Sāman*. (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i.e.*, *anna* or food-stuff). (123)

From that food-stuff originates again sacrifice, again food, and again sacrifice,—thus the wheel [of the

universe], without any beginning or end, [is continually] revolving. (124)

The soul is without any beginning; nor the Great Soul (or Purusha) has any beginning. But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy. (125)

The [four] *Varṇas* (the *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and the *Sūdra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head, etc., described by me before. (126)

The Earth has originated from his feet; the celestial region or heaven, from his head; the vital airs, from his nose; the quarters, from his ears; the wind, from his skin; and fire, from his mouth. (127)

The Moon [has originated] from his mind; the Sun, from the eyes; the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile. (128)

(*The Audience putting the Question* :)—O *Brāhmaṇ*,* if this be so, why is he born in the lower order of beings? Why should that *I's'vara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc.)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

* One conversant with the knowledge of the Supreme Brahman.

† When the Supreme Brahman is invested with the *guṇās*, he is called *I's'vara* or the Creator.

‡ The argument is :—While that Purusha is *I's'vara*, the Supreme Lord and Creator, why should he be then, under the influence of evil deeds, begotten by stupefaction, desire or envy, which, alone, may explain for his birth in the lower order of beings?

(The following are the Replies:)—The *Jīva* (individual soul), [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species. (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births. (132)

The fruit (good or bad), of [some] deeds, comes in the next birth; that of some, in this world; and that of some, either in this, or in the next, birth. There (*i.e.*, in the appearance of the fruits of deeds) the inclination of the mind is necessary (133)

[One] thinking steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandālās*, etc.). (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Purāṇās*), is born in the species of birds and animals. (135)

One, who is addicted to theft; one, who knows another's wife; or one, who slaughters animals unfairly;—is born amongst stable objects. (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védās*; or one, who is pervaded by the *sattwa* (harmonizing tendency); is born amongst the Celestials. (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects; or one, who is pervaded

* It has, after all, now, been proved that there is life in stationary objects like the stone.

by the *rajas* (self-centering tendency), comes by a human birth after death. (138)

One, who is always sleepy, cruel, avaricious, atheistic; [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by the *tamas* (disorganizing tendency);—is born amongst birds. (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsāra* (the cycle of births and the miseries consequent thereon). (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds]. (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed. (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (i.e., one who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all. (143)

As the sky (*ākāsha*),—though itself one,—appears diversified [as reflected] in various vessels; as the Sun [appears as multiform] in various pools of water;—so the one soul appears as many [being subject to *upādhis* or limitations]. (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements; these [*i.e.*, the five elements, excepting the soul,] are to be apprehended (*i.e.*, gross); and the soul [is the apprehender*];—from them has emanated [the universe consisting of] the mobile and the immobile. (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel; as a builder builds a house with twigs, earth and wood; as a goldsmith makes articles of [various forms] merely with gold as his ingredient; as a sikworm makes a web with its own saliva;—so the soul, taking all the elements (earth, etc.), and the instruments of sensation (eye, etc.), creates, in various orders, bodies—fettered by the fruits of deeds. (146—148)

As the great elements (sky, air, etc.) are real (*i.e.*, their existence is an established fact), so is the soul. Otherwise (*i.e.*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye † (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees, dreams ‡ (150)

* The soul is the conscious element, that apprehends and perceives all; the other five elements, which are unconscious, are also, perceived by the soul. The conscious soul uses the five elements, which are by nature unconscious, in the work of creation.

† If the soul be identical with the organs of sensation, then a person, seeing an object with one eye, cannot perceive it to be the same when seen by another.

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved. If it be identical with the body, then consciousness will not disappear after death; for, body is not destroyed after death. Nor is it to be identified with the organs of sensation; for, then with the destruction of a particular organ, consciousness would disappear.

[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karmaphalam*) exists or not; he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful. (152)

He thinks,—“These are my wife, sons and ministers, and I am theirs.” And he has, always, a contrary notion of deeds, leading to his well-being and otherwise. (153)

He does not discriminate between the soul, nature and her productions. He tries to fast, enter into fire and water, and jump down from an-elevated place. (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds]. (155)

The service of the preceptor, consideration of the meaning of the *Védās* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good,

Again, the soul is not transient. If it be so, it cannot preserve the recollection of past deeds, nor can it see dreams. When any external object is perceived, it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge, derived afterwards, from this impression. Again, knowledge of objects, perceived in the waking state, is, during the sleeping state, *Sapna* or dream. During sleep all the organs lie dormant. If the soul be identical with the organs of sensation dreaming is not possible for it.

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted, wearing on a shattered linen, withholding the senses from their objects, shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*; purification of the mental faculties (by *Prāṇāyama*, etc.), non-attachment, and the control of the senses ;—purified by [all] these expedients and endued with *sattwa* (harmonizing tendency), one becomes immortal (*i.e.*, acquires emancipation). (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul,) of the good originates from the destruction of action (*i.e.*, of *avidyā*, nescience, its root), brought about by the meditation of the nature and being of the Real and its adoration and by purified *yoga*. (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *I's'vara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth.] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts. (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i.e.*, father's semen), and of the mother. (163)

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation. (164)

As the existence of a light is owing to the union of the wick, lamp and the oil; [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)*;—so is the untimely destruction of life. (165)

He, who resides in the heart, has endless rays of variegated colours, such as white, black, twany, blue, reddish, and dark-blue. (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahmā*; [with its help, [the individual soul] acquires the most excellent condition (*i.e.*, emancipation.) (167)

By the other century of rays, which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions. (168)

The various other mild rays, which are situated downwards, are for reaping the fruits of deeds. By them [the *Īiva*], having no control over itself, comes to this *Samsāra* (the world). (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Védās* and the *Smṛitis*; by discriminative knowledge; birth; death; diseases; movements caused by knowledge and desire; [knowledge of] truth and falsehood; emancipation; happiness and misery; good and evil deeds, evil protends, (such

* The meaning is:—A light continues to burn so long the materials exist, such as the wick, lamp and the oil. But even these materials existing, it is, sometimes, extinguished by an unexpected wind, etc. Similarly, life continues to run on its fixed course, though, sometimes, it is, cut off untimely by an extraordinary calamity

as earthquake etc.); an omen presaging good and evil, presented by birds; conjunction of the planets and their effects; the movements of stars and the planets; movements of the limbs, in a waking state, indicating good or evil; those in a dream; by the sky, air, fire, water, earth, darkness, etc.; [change of] cycles, *manwan-tarās* (periods of Manu); and the effects of *Mantrams* (mystic syllables) and medicinal herbs. (170—173)

Egoism, the faculty of recollection, intelligence, envy, understanding, happiness, endurance, the perception of one object of sense by another, desire, the holding of body and vital airs, the celestial region (*i.e.*, its enjoyment), dreaming, the engagement of understanding, etc., to their respective actions, mental proclivities, visible manifestation, consciousness, exertion, the acceptance of the five elements in the body,—these are the characteristic marks, seen of the Great Soul. Therefore there exists a soul different from the body. He is omnipresent and *I's'vara* (Creator.) (174—176)

[The aggregate of] the instruments of sensation with their objects, *Manas* (the mind or the organ of volition and imagination), the instruments of action, *ahankāra* (self-consciousness), the intellect, earth and other elements and *pradhāna* (the universal and the material cause), is called *Kshetra* (the body, regarded as the field of the working of the soul); the *ātman* is called *Kshetrajña*. It is the lord, stationed in all creatures and identical with the existent and the non-existent. (177—178.)

Buddhi or intellect originates from the unmanifest (*i.e.*, *Prakṛiti* or the material cause). From it originates *ahankāra* (self-consciousness); from *ahankāra* the *tanmātrās* (the five subtle particles perceptible to

beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one. Their objects are sound, tangibility, colour, savour and odour. Each [object] disappears [in the] same [element] from which it emanates. (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions (*sāttwik*, *rājasik* and *tāmasik*). (181)

Sattwa, *rajas* and *tamas* are its *guṇās* or universal tendencies. Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world. (182)

That Great Purusha, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses. (183)

The intervening space between the sign Aries and the star Canopus is called *Pitṛiyāna* (or the road of the departed manes); by that the *Agnihotriṇās* (i.e., those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region. (184)

Those, who practise charities; those, who are properly endued with eightfold accomplishments, (*vis.*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness); and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road. (185)

Proceeding to the celestial region (*dévaloka*), through the quarter situate between the constellation *Saptarshi* (Ursa Major) and *Nāgavithi* (i.e., the collection of three stars on the south of the *Saptarshi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action. And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements. (186—188)

The *Vēdās*, the *Purāṇās*, the auxiliary sciences, the *Upanishadas*, the *S'lokās*, the *Sūtrās* the commentaries and every other [branch of learning], orally proceed from them. (189)

The study of the *Vēdās*, sacrifice, celibacy, penance, self-control, faith, fasting and control over the senses are the instruments of the knowledge of self. (190)

He (*i.e.*, the self) should be enquired into, seen, meditated on and listened to, by the twice-born living in all the *ās'ramās* or orders. (191)

Those twice-born ones,—who, resorting to the study of [spiritual science], called *āranyaka*, and endued with great faith, worship this real self,—know it [truly]. (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half month, the northern solistice, the celestial region and the sun with lightning. (193)

Thereupon the mental *Purusha*, meeting them, takes them to the *Brahma*-region, from which there is no return. (194)

Persons,—who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solistice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world]. (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect. (197)

The feet should be placed on the thighs ; [on the right foot] should be placed the left palm, on which is to be spread the right one ; the mouth should be firmly fixed by [the help of] the breast and be raised up a little ; the eyes should be shut up ; [the mind should] be placed in *Sattwa* (*i.e.*, be shorn of all disturbing tendencies and be steadied ; [the lower row of] the teeth should be touched by [the upper row] ; the tongue should be firmly fixed on the palate ; the mouth should be shut up ; [one] should be perfectly steadied ; the entire number of senses should be withheld [from their objects] : the seat should neither be low nor high ; [one] should practise *Prāṇāyāma* (suppression of the vital airs) twice or thrice ; thereupon the Lord, who is stationed in the heart like a lamp, should be meditated upon. A wise man, having practised concentration, shall fix the soul in the heart. (198—201)

Disappearance (*i.e.*, assumption of an invisible body) ; recollection [of pristine events] ; physical grace ; vision [of the past, present and unforeseen events] ; knowledge of the ear (*i.e.*, hearing of the past, present and unheard of sound) ; [the power of] entering into another's body, after renouncing one's own body ; the power of creating objects, according to one's own will ;—are the marks of the consummation of *yogic* power. The renouncement of the body, after the consummation of *yoga*, leads to immortality. (202—203)

One, who has studied a *Vēda*, who has renounced his desire, who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power).* (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'rāddha* and who speaks the truth, even though a householder, is emancipated. (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR
BRA'HMANICIDE.]

HAVING visited dreadful hells—the result of heinous crimes [like *Brāhmaṇicide*, etc.,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma*. (206)

A person, slaying a *Brāhmaṇa*, is born in the species of deer, dog, hog or camel. One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkāsa* (one begotten by a *Chāṇḍāla* on a higher *Sūdra* woman), or *Veṇa* (mixed caste). There is no doubt in it. (207)

One, stealing gold [owned by a *Brāhmaṇa*] attains to the state of a vermin, insect or bird. The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper. (208)

[And when they attain to human birth,] the slayer of a *Brāhmaṇa* [is seen] suffering from consumption; the drinker of spirituous liquor, as having black teeth;

* Supernatural faculties or perfections which are eight in number, namely, *animan* or the supernatural power of becoming as small as an atom, *mahiman* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prāpti* or the power of obtaining every thing, *prākāmya*, irresistible will or fiat, *sāitva* supremacy, *vas'itva* subjugation or subduing by magical power.

the stealer of gold, as having bad nails ; and the violator of a preceptor's bed, as having ugly skin [on his organ of generation]. (209)

Of them, one, associating with a particular [sinner], is born with the same marks [on his body] ; one, who steals food, gets weak digestion ; and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute. (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb ; one, who slanders another, gets a nose emitting bad smell ; the stealer of oil becomes a cockroach ; one, who announces another's shortcomings, gets a mouth emitting foul smell. (211)

One, who seduces another's wife, or one, who robs a *Brāhmaṇa's* property, becomes a *Brahma-Rākshasa* in a solitary and dreary forest. (212)

One, who robs another's jewel, is born in a degraded caste ; one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock ; one, who pilfers sweet scents, becomes a musk-rat. (213)

The pilferer of corn [becomes] a mouse ; that of a conveyance, a camel ; that of fruits, a monkey ; that of water, a duck ; that of milk, a crow ; and that of implements for constructing a house, a *chātaka* bird. (214)

[The pilferer of] honey [becomes] a gadfly ; that of meat, a vulture ; that of a cow, an alligator ; that of fire, a crane ; that of a raiment, [becomes subject to] white leprosy ; that of juice, a dog ; and that of salt, a *chiri* (a kind of insect). (215)

To show [the result of theft, these instances] have been cited by me. For theft, one is born amongst animals, according to the nature of the article [stolen]. (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time. are [re-born amongst men], they [become] poor and wretched, shorn of all good marks. (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains. (218)

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world. The inner self of such a person, as well as the world, become pleased. (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells. (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Tāmisra*, *Lohas'anku*, *Mahāniraya*, *Sālmali Rourava*, *Kutma*, *Pootimrittika*, *Kālasutra*, *Samhāta*, *Lohitoda*, *Savisha*, *Sampratāpanā*, *Mahānaraka*, *Kākola*, *Samjivana*, *Mahāpatha*, *Avichi*, *Andhatāmisra*, *Kumbhipāka*, *Asipatravana*—[these twenty],—and *Tāpana*, [forming] the twenty-first. (222—225)

Any sin, committed unknowingly, is expiated by penances. But a sin, committed knowingly, [is not expiated by a penance]; but by virtue of a text, [he] can associate with his community. (226)

A destroyer of a *Brāhmaṇa*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahāpātakaḥ* (i.e., perpetrators of heinous crimes. (227)

Vilification of a preceptor, that of the *Védās*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Bráhmaṇi-cide*. (228)

To eat forbidden food ; to bring a serious, but false, charge against a person, before the king ; to speak falsehood, for establishing the superiority of caste ; and to drink the saliva of a woman in menses ;—[are tantamount to the sin of] drinking spirituous liquors. (229)

To steal a horse, a jewel, a man-servant, or a female-servant, [a piece of] land, cow, or that which has been kept in trust is equal to the stealth of gold. (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed. (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter-in-law, mother's co-wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gurutalpaga* (i.e., a sinner of the worst kind). He should be killed, after having his generative organ cut off. [Similar is the penalty] of a woman who is a willing party. (232—233)

Killing of kine ; non-performance of the principal *Saṁskárās* or purificatory rites (especially the rite of investiture of the sacred thread) ; theft ; non-satisfaction of debt ; failure to consecrate sacred fires ; selling of forbidden articles ; the marriage or consecration of sacred fire by a younger brother before an elder ; receiving lessons on payment of a fee ; teaching by taking fees ; knowing another's wife ; remaining unmarried while a younger brother is married ; usury ; manufacture of salt ; killing of women, *S'udrás*, *Vaishyás* and *Kshatriyás* ;

sustenance by forbidden means; absence of faith in the existence of God; failure to observe the vow [of celibacy]; selling of children; theft of corns, metal and cattle; officiating as a priest for a person for whom no such rite should be performed; renouncement of father, mother and preceptor; selling of tanks and gardens; accusation of a maiden; performance of religious rite for a younger brother married before an elder; giving away a daughter in marriage to such a person; fraud; breach of vow; cooking for one's ownself; living with a woman, who drinks spirituous liquor [even if she be one's wedded wife]; renunciation of Vedic studies, sacred fires, sons and kinsmen; cutting of a huge tree for making fuel; sustenance by converting one's own wife into a courtesan, as well as by slaying animals, or by giving medicines; handling the instrument for grinding sesame and sugarcane; vices of gambling, hunting, etc.; selling of one's ownself; serving a *S'udra*; contracting friendship with a degraded person; living with a woman of an inferior caste; failure to live in an *a's'rama* or order; growing fat on food supplied by another; study of impure works (*i.e.*, such as the philosophy of Chārvāka, etc.); owning mines [by order of the king]; and selling of one's own wife;—all these are *Upapātakas* or minor sins. (234—242)

By placing the skull [of the *Brāhmaṇa*, so killed], on his head, or holding it on a flag-staff; by living on alms and proclaiming his sin;—the destroyer of a *Brāhmaṇa*, [should live] for twelve years on a restricted fare; [and thereafter, he] shall attain purification. (243)

Or by saving a *Brāhmaṇa*, [from the jaws of a tiger,] or of twelve kine, or by bathing at the end of a Horse-Sacrifice, he may attain purification. (244).

Or when he sees a *Brāhmaṇa* or a cow, on the roadside, suffering from long-standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brāhmaṇa* may attain purification. (245)

By restoring the stolen property of a *Vipra*, or being killed on that account, or on being wounded by weapons [for that purpose], although living, [one] attains purification. (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—" *Lomavya Swahā* (i.e., I offer this to the hair, etc.). (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification. (248)

Or by continually reciting the three *Védās* with their *Saṁhitās* in a forest, or by sojourning to all the opposite streams of the *Saraswatī*, living [all the while] on a restricted diet, [one is] freed from his sins. (249)

Or by conferring upon a [worthy] person wealth enough [for his life-long maintenance], one attains purification. [The performance of a] *Vaiswānara*-Sacrifice is laid down in the *Smṛitis* for the purification of the taker. (250)

The killer of a *Kshatriya* or a *Vais'ya*, initiated into the celebration of some sacrifice, shall practise the vow (i.e., penance) of the destroyer of a *Brāhmaṇa*. The destroyer of a foetus or that of a woman in menses [must perform penance] as laid down for his caste. (251)

* Some Commentators explain it as "giving one's life, for purification in battle on behalf of the King." Others interpret it as "a duel undertaken with an expert archer."

[If a person] comes for killing, but does not kill, him, (*i.e.*, if one strikes a *Brāhmaṇa* with a weapon, but does not kill him,) he must perform the [usual] penance. [For killing a] *Brāhmaṇa*, engaged in a sacrifice, he must perform double the penance. (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS.]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water, clarified butter, cow's urine or milk, heated like fire, and meeting with death. (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide; he should eat, in the night, cakes of sesame seeds or particles of rice for three years. (254)

For drinking wine, seminal-fluid or urine, or eating excreta, unknowingly, the three castes, called the twice-born, must perform the *Saṃskāra*s or the purificatory rites. (255)

A *Brāhmaṇa*-woman, who drinks spirituous liquors, does not go to the region of her husband. She is [re-born], in this world, [either] as a bitch, a female vulture or a she-hog. (256)

[PENANCE RELATING TO THE THEFT OF GOLD.]

A PERSON, stealing gold owned by a *Brāhmaṇa*, should make over, to the king, a mace, proclaiming his own misdeeds. Killed or saved, [he attains] purification. (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification, even without communicating [his sin] to the king. He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brāhmaṇa*.* (258)

* This is the penance for stealing gold unknowingly

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE
OR A STEP-MOTHER.]

[A PERSON, committing such a crime,] should lie down on a red-hot iron bed with a female figure made of iron ; or cutting off his testicles and taking them up, he should renounce his body in the south-western quarter. (259)

A violator, of a preceptor's bed, must perform the most distressing penance of *Prajāpatya* for a year ; or he should study the *Vēda-Samhitā* and perform the *Chundráyana* for three months. (260)

He, who lives a year in the company of such [sinners] must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chándráyana*. Even a *S'údra*, who is not qualified [to study the *Védās* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (262)

Twofold is the sin of a person, who makes a false accusation ; equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely-accused person. (263)

[PENANCE FOR COW-SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung), and remain self-restrained for a month. By sleeping in a cow-shed, by following a cow, and by giving away a cow, he may [also] attain purification. (264)

Or being controlled, he must perform the hardest or the most difficult of penances; or fasting for three nights, he shall give away eleven kine with bulls. (265)

[PENANCE FOR MINOR SINS.]

THE purification, of minor sins, is brought about by the *Chāndrāyana*, or by living simply on water for a month or by the *Parāka*-Penance. (265)

For killing a *Kshatriya*, a person shall give away a thousand kine with bulls, or he should perform, for three years, the penance consequent on Brahmanicide. (267)

The slayer, of a *Vais'ya*, should perform this penance for a year, or he shall give away a century of kine; the slayer, of a *S'ūdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead] (268)

[PENANCE FOR KILLING WOMEN.]

FOR slaying [unknowingly] an unchaste *Brāhmaṇa*-, *Kshatriya*-, *Vais'ya*-, or a *S'ūdra*-, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin]. (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *S'ūdra*. [Similar is the penance for killing] a thousand animals having bones, and a cart-load of those having no bones. (270)

For killing a cat, an alligator, a frog, a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pādākrichchha*. (271)

[For killing] an elephant, five dark-blue bulls; a parrot, a two years' old calf; an ass, goat or a lamb, a bull; or a *Krouñcha*-bird, a three years' old calf [should be given to a *Brāhmaṇa*] (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land, peacocks, or a *Bhāsa* (a kind of cock),—one should make a gift of a cow ; [for killing] animals not living on flesh, [one shall give away] a calf. (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles ; for that of animals having no sex, lead weighing a *māsha* ; for that of a hog, a vessel full of clarified butter ; for that of a camel, gold weighing a *guṇja* ($2\frac{1}{16}$ grains) ; and for that of a horse, a parrot. (274)

[For the destruction] of *Tittiri*-birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty-four *seers* ; if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals], [as mentioned before], one should perform a penitential rite, for the purification of each sin. (275)

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar-cane, etc. ;—one should drink clarified butter. Something must be made a gift of, for the destruction of insects having bones, and the *Prāṇyāma* [should be performed for that] of those having no bones. (276)

For [uselessly cutting] a shrub or a plant, a bush, a caeper or a huge tree, [one should] recite the *Rik* (*i.e.*, the sacred verse of the *Gāyatrī*) for a hundred times. [And for a ruthless] destruction of a medicinal herb, one should live on milk and follow a cow for a day. (277)

An unchaste woman, when bitten by a monkey, ass, camel, crow or by a jackal, by performing the *Prāṇyāma* in the water and drinking clarified butter, attains purification. (278)

[A person,] consecrating, with the *Mantrams*,—“*Yan.mé adya rétas*” (that my semen which to-day etc.), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye-brows. (279)

Having seen his own reflection in the water, he should recite the *Mantrams*.—“*Mayi téja iti*.” Seeing unholy objects, displaying fickleness of limbs, etc., or speaking falsehood, [he should recite] the *Sāvitrī* (*Gāyatrī*). (280)

For knowing a woman, a *Brahmachārin* becomes *Avakirni* (i.e., a religious student who has committed an act of incontinence): [and] by sacrificing an ass in honour of the *Naiḥṛiti* Deity, he attains purification. (281)

If without being disabled [a *Brahmachārin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively], he should offer two oblations to the Fire with the *Mantrams*, “*Kāmāvakirṇa*, etc.” (282)

He should, then, worship the Sacred Fire with (the *Mantram*,—) “*Samasinchatu*, etc.” [Drinking] honey or eating [interdicted] meat, [he should perform] the most difficult penance [of *Prajāpatya*] and other penitential rites in the end. (283)

For disregarding the injunctions of the preceptor, purification is attained by gratifying him [again]. If he (i.e., the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances. (284)

There is no sin, if a *Brāhmaṇa* meets with his death while doing good to him, (i.e., a person), while

cows and bulls are in danger, while administering medicine, or while worshipping the Sacred Fire. (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*]. (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind-God. (287)

For knowing an elder brother's wife, without being appointed, a person should perform [the penitential rite of] the *Chândrâyana*. For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights. (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been out-casted for the non-performance of purificatory rites or for the employment of spells for malevolent purposes, one should perform three most painful penances. One, desecrating the *Vêdds*; or one, renouncing a person, who seeks refuge with him;—should live, for a year, on barley-cakes. (289)

A *Brahmachârin*, who lives in a cow-pen, shall live on water and recite the *Gâyatri* for a month. [Similarly one is, also,] freed [from the sin of] accepting presents from a degraded person. (290)

One, who rides a conveyance, drawn by an ass or a camel; one, who bathes or eats in a state of nudity; and one, cohabiting with a woman in the day-time;—should bathe in the water and then perform the *Prânâyama* (291)

For thou-theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brāhmaṇa* with words or tying him quickly with a cloth, one should gratify them and fast for a day. (292)

One should perform a painful penance for raising up a rod [for striking] a *Brāhmaṇa*; for striking him therewith, a more painful one; for causing bloodshed, a most painful one; and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajāpatya*). (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite. The rite, for getting freedom from sins not mentioned there, (*i.e.*, in the Law-Books), should, also, be pointed out]. (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious). (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works. (296)

This law has, also, been laid down for outcasted women; but accommodation near the dwelling-house, food, raiment and protection, should be given [to her]. (297)

Cohabitation with a person of an inferior caste, destruction of the foetus and slaying the husband, require, forsooth, special ostracism for women. (298)

One should never live with those who kill persons seeking refuge with them, boys and women as well as

with those who are ungrateful, even if they have performed penances. (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should, first of all, offer barley-cakes to the kine; [his kinsmen,] after he has been honoured by the kine, should welcome him, [by taking the food offered by him]. (300)

One, whose crime has been made public, should perform a penance laid down by the *Parishad** (assembly of learned men). One, whose crime has not been made known, should perform a secret penance. (301)

[REGULATIONS RELATING TO SECRET PENANCE.]

THE slayer, of a *Brahmaṇa*, should fast for three nights and recite, in the water, the *Aghamarshana Śukta*; [and] thereafter, making a gift of a milch-cow, he attains purification. (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—*Lomavya Swāhā*." (303)

Fasting three nights and reciting the *Kushmandi-Rik*.—"Yaddevā devahedanam") [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification; and a stealer of gold, by reciting the *Rudra-Mantram*, being stationed in water. (304)

* *Parishad*, or the assembly of learned men, must, at least, contain ten persons, viz. one proficient in the *Rig-Vēda*; one, in the *Yajushe*; one, in the *Sāma-Vēda*; one, in the *Purva*-, and *Uttara*-, *Mīmāṃsās*; one learned in the *Nyāya*; one, in the *Nirukta*; and one, in the *Dharma-Sāstrās*; and three persons from the three *A's'trams*.

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasraś'rsha-Mantram* (the *Purūsha Sūkta*). After the termination of the proper rite, a milch-cow should be presented by each of them (*i.e.*, by the sinning parties). (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prāṇāyama* should be performed a hundred times. (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-Juice consecrated with *Om*. (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyā-Mantrams* at the three periods [of conjunction]. (308)

The recitation of the *Sukriya-Mantram*,—"Vis'vāni dēva Savitas," of the *A'ranyaka*, [and] specially of the *Gāyatrī* of the hymn addressed to the eleven Rudras, purify all sins. (309)

A twice-born one should recite the *Gāyatrī* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins. (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Védās*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices. (311)

By living on air during the day, remaining within water during the night, and reciting the *Gāyatrī* a thousand times after sunrise, one is freed from all sins—except that of the Brahmanicide. (312)

[THE OBSERVANCES RELATING TO YAMA AND NIYAMA.]

CELIBACY, mercy, forgiveness, charity, truthfulness open-mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas*. (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance. are called *Niyamās* (or self-imposed religious observances). (314)

[THE VARIOUS VRATAS, OR RELIGIOUS OBSERVANCES.]

AFTER having drunk cow's urine, cowdung, thickened milk, curd, clarified butter and *Kus'a*-Water, one should fast the next day and thus practise the most painful rite of *Sāntapana*. (315)

Taking each of the articles necessary for *Sāntapana* for six days, one should fast on the seventh day. This is called the penitential rite of *Mahāsāntapana*. (316)

To drink, every day each, of the extracts of *Palāśa*-, *Udumvara*-, Lotus [and] *Bel*-, Leaves, and *Kusa*-Water is called *Parṇakṛichchha* (the penitential rite of taking leaves) (317)

One should drink, severally, every day, hot milk, hot ghee and hot water [for three days] and then fast for one night [on the fourth day]. This is called *Taptakṛichchha* (the penitential rite of taking hot articles). (318).

[The penitential rite that is performed) by taking one meal in a day for one day, one meal in the night for one day, unsolicited food for one day and by fasting for another day, is called *Pādakṛichchha*. (319).

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajāpatya*. This penance, which is performed by taking rice filling up the palms, is the most difficult and distressing one. (320)

[The penance of] *Kṛichchhātikṛichchha* i.e., the most painful of [painful] [is performed] by living on milk for twenty-one days. [The one performed] by fasting for twelve days is called *Parāka*. (321).

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley-meal and then to fast for one night, is called *Soumya-kṛichchha*. (322)

One should take each of these articles (mentioned above i.e., saffron etc.), in order, for three nights. [This penitential rite,] extending over fifteen days, is known as *Tulāpurusha*. (323)

In the light half-month, one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea-hen, with the day, and decrease the same in the dark fortnight, while performing the *Chandrāyana*. (324)

Or one should somehow eat two hundred and forty balls in the course of a month. This is another mode of *Chandrāyana*. (325)

Bathing thrice-a-day, one should perform the *Prajāpatya* and other difficult penances, as well as the *Chandrāyana*. He should recite the purifying *Mantrams* and consecrate the balls with the *Gāyatrī*. (326)

The purification, of sins for which no penance has been laid down, is effected by the *Chandrāyana*. He, who performs it for religious purposes, attains the lunar region. (327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices. (328)

Hearing of these religious duties described by Yājñawalkya, the Rishis said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life]. (330)

One, seeking learning, attains the same ; one, wishing for wealth, gets it ; one, longing for longevity, becomes possessed of the same ; and one, hankering after prosperity, gets the same. (331)

The departed manes, of the person, who will, on the occasion of a *S'rāddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification. (332)

By following this Religious Code, a *Brāhmaṇa* becomes a worthy person ; a *Kshatriya*, virtuous ; and a *Vais'ya*, possessed of wealth and corns. (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice. Do thou accede to this our request. (334)

Hearing the speech of the ascetics and being delighted, Yājñawalkya, too, saluting the Self-sprung *Brahma*, said " so be it." (335)

Here ends the Third Chapter, dealing with Penances in the Yājñawalkya Saṁhitā.

HARITA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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A PREFATORY NOTE ON HA'RITA SAMHITA'.

HA'RITA originally wrote his Law-Treatise in Prose. But the original work is not available and the one, now extant, is a metrical abridgment of the same. The metrical work is also regarded by the Hindus as an authority on *Achâra* or duties in general. What is popularly called positive law is not to be found in this Treatise. The work consists of Seven Chapters and contains a hundred and ninety-four *S'lokas* or couplets.

The king Amvarisha asks the *Rishi* Mârkandeya about the duties of various castes and orders. In reply to his question the *Rishi* describes the conversation that took place between Hârita and the *Rishis* in days of yore.

It is evident from this statement occurring at the commencement of the book that Hârita delivered his discourse on Law in Prose and the *Rishi* Mârkandeya subsequently put the substance in verse. The work, that passes under the appellation of Hârita *Samhita*, is really a treatise written in verse by Mârkandeya embodying the substance of the original exposition of Hârita.

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HA'RITA SAMHITA'.

CHAPTER I.

THE DUTIES OF BRA'HMANA.

[THE KING AMBARISHA PUTS THE QUESTION TO THE RISHI
MA'RKANDEYA.]

IT has, before, been said by thee that the foremost of the twice-born ones,—residing on the earth, the atmospheric and the celestial regions, performing the duties laid down [in the ordinances] for the various castes and orders,—are [said to be] devoted to Kes'ava. (1)

O foremost of the good, do thou describe unto us the duties of castes and orders by which the eternal Deity Nara-Simha (Man-Lion) is gratified. (2)

MA'RKANDEYA said:—I shall here recount the ancient and the most excellent conversation that took place between the high-souled Hârîta and the Rishis. (3)

Having saluted Hârîta, conversant with all forms of religion and effulgent like fire, all the ascetics, desirous of questioning about religion, said: (4)

“O thou endued with lordly powers, O thou conversant with all [forms of] religion and the institutor of all religions, do thou, O son of Bhrigu, describe unto us the duties of various castes and orders. (5)

O thou endued with lordly powers, do thou describe unto us, in brief, the *Yoga-S'âstra* and every thing else that goes to create firm faith in Vishnu. Thou art our great preceptor.” (6)

Having been thus accosted by them, the ascetic Hārīta said to them:—Hear, O ye all ascetics, I shall describe the eternal duties. (7)

O foremost! ones, by following the duties of castes and orders, as well as [the precepts of] the *Yoga-S'āstra*, a mortal is freed from the fetters of birth and *Saṁsāra* (mundane existence.) (8)

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishṇu], was laying asleep with [his Consort] S'ree (the Goddess of Prosperity) on a bed of serpent in water. (9)

From the navel of that Deity, lying asleep, originated a huge Lotus. Within that Lotus sprang into existence Brahmā having the *Védās* and the *Védāṅgās* for his ornaments. (10)

He (*i.e.*, Brahmā) was, again and again, asked by the god of gods, saying,—“Create the universe.” He, too, having created the entire universe consisting of the Celestials, *Asurās* and the human beings, brought out from his mouth the sinless *Brāhmaṇās* for successfully performing sacrifices; the *Kshatriyās*, from his arms; and the *Vais'yās*, from his thighs. (11—12)

Hear, O ye foremost of the twice-born, I shall describe the words,—capable of giving wealth, fame, long life, the celestial region and the fruit of emancipation,—which the Divine Grand Father Brahmā addressed to them all, in order of succession, after having created the *S'ādrās*. (13—14)

Those begotten by the *Brāhmaṇās* on *Brāhmaṇa*-women are known in the *Smṛitiṣ* as the *Brāhmaṇās*. I shall describe their duties and the country worthy of being inhabited by them. (15)

O ye foremost of the twice-born, [a *Brāhmaṇa*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful. (16)

Sixfold works have been laid down for a high-souled *Brāhmaṇa*. He, who always lives with them (*i.e.*, performs them) attains to happiness. (17)

Teaching, religious study, officiating as a priest at sacrifices, celebrating sacrifices, making gifts, and accepting gifts are mentioned as the sixfold duties of a *Brāhmaṇa*. (18)

Teaching is threefold, [namely,] for virtue or wealth, and service is described as the third [object.] (19)

In the absence, of at least one, of these works, a *Brāhmaṇa* becomes a *Vṛishāchāra*, (*i.e.*, one acting like a bull). Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement. (20)

One should teach a worthy disciple and discard an unworthy one. For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins. (21)

One should, in a purified place, daily attentively study any *Vēda*. *Dharma-Sāstrās* should be [similarly] studied by the pure-minded *Brāhmaṇās*. (22)

They should be daily and nightly studied and listened to like the *Vēdās*. To make a gift and offer food unto a *Brāhmaṇa* who is ignorant of the *S'ruti* and the *Smṛiti*, encompasses the destruction of the giver's family. Therefore a *Brāhmaṇa*, with all care, should study the *Dharma-Sāstrās*. (23—24)

The *S'ruti* and the *Smṛiti* are the two eyes of the *Brāhmaṇās* created by God. If deprived [of the

knowledge] of the one, [a person] is called one-eyed; and if of the two, a blind. (25)

A good *Brāhmaṇa* should zealously attend upon his preceptor and worship the *Vivāha*-Fire, morning and evening. (26)

Having bathed properly, he should offer, every day, oblations to the *Vishvadevās*, and adore the in-coming guests, to the best of his power, and without any distinction. (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples' wives, should, also, adore other in-coming *Brāhmaṇa*-guests to the best of his power. (28)

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion, and never fix his mind on irreligion. (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the well-being of all and in the next world. (30)

This is the duty of a *Brāhmaṇa* described in brief. He, who performs this duty, attains to the station of *Brahmaṇ*, (i.e., emancipation). (31)

O ye foremost of the *Brāhmaṇās*, as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Hear, I shall now describe the duties of the *Kshatriyds* and severally of other castes. (32)

CHAPTER II.

[THE DUTIES OF THE KSHATRIYA'S, VAISHYA'S AND S'UDRA'S]

I SHALL describe, in order, from the beginning to the end, [the duties of] the *Kshatriyas* and others, by following which regulations all come by most excellent condition. (1)

When placed in [charge of] a kingdom, a *Kshatriya* should protect his subjects righteously, be devoted to study, and should duly celebrate sacrifices. (2)

A king, endued with a righteous understanding, should always make gifts unto the twice-born, (*i.e.*, the *Brāhmaṇs*), be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue.] (3)

He should be proficient in the Laws of Polity, well-informed in the true spirit of making peace and dissension, devoted to the Deities and the *Brāhmaṇs*, and be intent on performing rites for the, *Pitris* (the departed manes). (4)

He should perform sacrifices righteously and shun irreligious works. By acting thus a *Kshatriya* attains to the most excellent condition [in after life]. (5)

A *Vaishya* should duly tend cattle, drive trade and agriculture, make charities and feed the *Brāhmaṇs* according to his power. (6)

He should be shorn of pride and stupefaction, [and] even by words he should not injure others, be devoted to his own wife and self-restrained, and avoid other people's wives. (7)

Having fed with his money, the *Brāhmaṇs*, and the priests at the time of sacrifice, he should live, without lording over, in religious matters till the fall of his body (*i.e.*, till his death) (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitris* and worship the Man-Lion, (*i.e.*, Vishnu.) (9)

This is the duty of a *Vaishya*. He, who follows the duty of his own caste, and acts thus, forsooth, repairs to the celestial region. (10)

A *S'ūdra* should, with care, serve the three *Varṇas* and particularly act like a servant unto the *Brāhmaṇas*. (11)

He should make gifts without being solicited, earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Pāka-Yajña*, (a simple or domestic sacrifice). (12)

Furthermore he should adore the *S'ūdras*, who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Brāhmaṇa's* food, find pleasure only in his own wife and avoid another's wife. (13)

A *S'ūdra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of Indra. (14)

The duties of the various *Varṇas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahmā*. O ye lords of ascetics, listen now to the duties of the first *A's'rama* (*i.e.*, the order of religious students) as I go on narrating them one after the other. (15)

CHAPTER III.

[BRAHMACHARYYA, OR RELIGIOUS STUDENTSHIP.]

HAVING been invested with the sacred thread, a person (*i.e.*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words. (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer, unto his preceptor, pitchers full of water, sacrificial fuels and *go-ghrāsha* (*i.e.*, morsels of grass for his cow). (2)

A *Brahmachārin* should study [the *Vēdas*] with propriety without which he does not attain the fruit of Vedic studies. (3)

A wicked-souled person, divorced from regulations, even when he performs righteous deeds, disregarding the proper rules, does not attain the fruits thereof. (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Vēdas*. He should learn, from his preceptor, the many and varied rules [for attaining] purification. (5)

Being careful and attentive, a *Brahmachārin* should use a deer-skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhalā*, (*i.e.*, the triple girdle worn by the first three castes), and the sacrificial thread. (6)

For procuring food, he should, having restrained his senses, beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth.* (7)

* *I.e.*, He should not rub his teeth with wood, after having rinsed his mouth at the time of bathing.

He should renounce umbrella, shoes, scents and garlands ; and must, also, abstain from dancing and singing, useless conversation and sexual intercourse. 8)

Having restrained his senses, he should abstain from riding on elephants and horses. Observing his vow, a *Brahmachārin* should perform his evening adoration. (9)

After the termination of the evening adoration, he should salute the feet of his preceptor and reverentially meditate upon his parents (*i.e.*, adore them mentally). (10)

These three (*i.e.*, the preceptor, the father and the mother) being lost (becoming displeased), all the Deities are displeased. Shorn of pride a *Brahmachārin* should abide by the commands of all these. (11)

Having studied either the one, two or the three *Vēdas* from the preceptor, he should make the usual present to him, and then being self-controlled, [he should] live in his village. (12)

A *Brāhmaṇa*, whose tongue, generative organ, belly and hands, have all been controlled, should, resorting to *Sannyāsa* (renunciation), lead a celibate life near the same preceptor, as long as he lives ; in his absence, near his (preceptor's) son ; [in the latter's absence,] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naish-thika*.* (13—14)

A *Brahmachārin*, of firm vows, who, carefully following this regulation, renounces his body, is not born again in this world. (15)

* A perpetual religious student, who continues with his spiritual preceptor even after the prescribed period, and vows life-long abstinence and chastity.

A *Brahmachārin*, who, being self-controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment, and comes by its fruit (*i.e.*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person]. (16)

CHAPTER IV.

[GA'RHASTYA, OR THE DOMESTIC MODE OF LIFE.]

AFTER having completed his Védic studies and being acquainted with the true import of *Dharma-Sāstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Brāhma*. (1—2)

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice-born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth. (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining stale (*i.e.*, not washed) every day, a person loses control over his own self. (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparni*, *Prisniparni*, *Jāmva*,

* Name of a tree used in medicinal preparations.

Apāmārga, *Vilwa*, *Arka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth. (6—8)

All thorny woods yield virtue ; and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth. (9)

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed. (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig. (11)

Having rinsed the mouth, as laid down in the *Mantram*, one should again rinse it. Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water. (12)

By virtue of the boon conferred by Brahmā, whose birth is not known, the *Rākshasās Māndeha* fight every morning with the Sun. (13)

The handfuls of water, thrown by the *Brāhmaṇās* and inspired with the mystic verse *Gāyatrī*, destroy all the *Rākshasās* passing under the appellation of *Māndeha*. (14)

Thereupon protected by the *Brāhmaṇās*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka. (15)

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects

he came out of stupefaction, forsooth, goes to [the infernal region of] hell. (16)

Having rinsed one's mouth, sprinkled one's own self with water, according to the *Mantram*, and offered handfuls of water in honour of the Sun, one should perform the rite of circumambulation and then purify one's self by touching water. (17)

Even when the stars are visible, one should duly perform the first *Sandhyā* adoration and recite the *Gāyatrī* till the Sun is not seen. (18)

Then having duly performed the evening *Sandhyā*, even when the Sun remains visible, one should recite the *Gāyatrī* till the stars are not seen. (19)

Thereupon reaching the house and performing the *Homa*, a learned and sage person should think of measures for supporting those who depend on him. (20)

Thereupon, for the behoof of his disciples, he should conduct Vedic studies for a little while; then a good *Brāhmaṇa* should approach his king for business. (21)

Then repairing to a distant place, he should fetch *Kus'a*, flowers and sacrificial fuels. Then he should perform the midday adoration at a holy and charming place. (22)

I shall [now] describe, in brief, the regulations, destructive of sins, [of that form of bath] by bathing according to which, one is freed from all sins. (23)

Having brought, for bathing, earth, together with pure rice and sesame, one should then, with a careful mind, go to a river having profuse pure water. (24)

A river existing, one should not bathe in another water. One should not bathe in little water while there exists a profusion of it. (25)

The water of a river is the best. One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuṇa-Mantram* and the *Pavamani Rik*. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'a*-grass, [and reciting the *Mantram*,—] "*Syona pṛithivī*," the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] "*Idam Viṣṇu*" (30)

Then, when immersing in water again, he should meditate on the divine Nārāyaṇa. Then entering into water properly, he should recite [the *Mantram*,—] "*Aghamarshaṇam*." (31)

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes; then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttariya* (cloth to cover the body). He should not shake his hairs. 32—33)

A dark-blue or a blue cloth is not preferable. A learned person should always avoid a dirty cloth [and one] that does not emit a good smell (34)

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of a cow's ear, he should see the water inside, drink it thrice and rinse the mouth twice therewith. Then sprinkling his head and feet with water, he should touch his mouth with three fingers. (35—36)

With the thumb and nameless finger, he should touch the two eyes. Then being self-restrained, he should touch his head with five fingers. (37).

Having rinsed his mouth, according to this regulation, a pure-minded *Brāhmaṇa*, shorn of idleness, should, with *Kus'a* in hands and his face directed towards the east or the north, perform the *Prāṇāyāma* thrice, and thereafter perform the sacrifice of the recitation of the *Gāyatrī*, the mother of the *Vēdas*. (38—39)

There are three kinds of *Japa-Yajña*; understand their secret meaning. *Vāchika*, *Upāms'u* and *Mānasa* are the three forms. (40)

Of these three forms of *Yajña*, each succeeding one is superior to the preceding one. (41)

What is performed by reciting the *Mantrams*, the various parts and letters being distinctly sounded either high or low, is called *Vāchika Japa-Yajña*. (42)

That, in which the *Mantrams* are recited slowly, the lips quiver a little, and the sound becomes audible to a slight extent, is known as *Upāms'u-Japa*. (43)

That, in which the words and letters [of the *Mantrams*] are comprehensible by the intellect, [though the words and letters are not audible, and the meaning of the words is meditated on, is called *Mānasa*. (44)

Being daily lauded with the recitation, the Deities become propitiated. They being pleased, the sages acquire a large family. (45)

When the recitation is performed, the *Rākshasās*, *Pis'āchās*, and the dreadful huge serpents do not come near but fly away from a distance. (46)

Knowing the metre and the *Rishi* (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice-born one should mentally recite the *Gāyatrī*, day and night. (47)

He,—who daily recites the Divine *Gāyatrī*, the highest [form of recitation] being a thousand times; the middling, a hundred times; and the lowest, ten times;—is not sullied by sin. (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Sūkta*,—*Udu-tyan* etc., and then *Tatachakshu* 49

Performing the rite of circumambulation and covering [his face] with hands, a twice-born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha*-Water. (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i.e.*, they should be accompanied with the rinsing of mouth.) (51)

Seated on *Kus'ā*-grass, with *Kus'ā*-grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma-Yajña*, according to the rites thereof. (52)

Thereupon having got up and placed his joined hands on his head, he should, reciting the *Rik*,—*S'uchishadi*, offer *Arghya* of sesame, flowers and rice to the Sun. (53)

Thereupon having saluted the Sun-God he should again return to his house. And, going there, he should

adore Viṣṇu, according to the rite laid down in the *Puruṣa-Sūkta*. (54)

Thereafter he should offer *Vali* (offerings of food) to the *Viś'wadevas* according to the rite thereof. A householder should wait for a guest till the hour of milching the cow. (55)

If a guest, not seen or known before, comes, he should, rising up, adore him with a welcome, offer of water and a seat. (56)

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajāpati is pleased. (58)

Therefore, after the adoration of Viṣṇu, the guests should be daily worshipped by a householder with respect and according to his might. (59)

He should give unto the beggars and the mendicant *Brahmachārins* alms consisting of undedicated curry and rice. (60)

If a mendicant arrives at a house before food is offered to the *Viś'wadevas*, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the *Viś'wadevas*. But the *Viś'wadevas* can never remove the mischief done by the mendicants. (62)

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Viṣṇu is himself a *Yatin*. (63)

After having fed well-dressed maidens, aged persons

and children, a householder should then take his meal. (64)

With his face directed either towards the east or the north, abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning. (65)

Then offering oblations to the vital airs with different *Māntrams*, he should, being self-restrained, take sweet food. (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the *Purāṇds*. (67)

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests, he should take his meal in the night. (68)

Eating in the morning and evening has been sanctioned by the *S'ruti* for the twice-born. But they cannot take any intermediate meal. The rule for the *Agni-hotrins* is [to take meals only in] the evening. (69)

A *Brāhmaṇa* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛitis* and the *Purāṇds* [are to be accepted]. (70)

On the *Mahānavamī* (the ninth day in the bright half of the month of *A's'vin*, sacred to the worship of Durgā), the twelfth day of the fortnight, *Bharaṇi*, the *Parva-days* (Fullmoon, and the last day of the dark fortnight, and the third day of the bright half of *Vaiśākha*, a *Brāhmaṇa* should not teach his disciples. (71)

On the seventh day of the fortnight in the month of *Magha*, on *Rathya Saptamī*, while rubbing oil, and at the time of bathing, one should avoid teaching. (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening, the foremost of the twice-born should not study [the *Vēdās*]. (73)

O ye the leading twice-born ones, charities must be made by a householder—the gift of gold, cow and earth. (74)

This is the essence of the duties of a householder described [by me]. He, who satisfies them with reverence, attains to the dignity of *Brahma*. (75)

By the favour of the Man-Lion, he acquires the most excellent knowledge. And, by it, a *Brāhmaṇa* attains emancipation, O ye twice-born ones. (76)

O ye *Viprās*, thus the eternal Code of Duties has been described, in brief by me, to you. If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari (77)

CHAPTER V.

[THE DUTIES OF THE VA'NAPRASTHA MODE OF LIFE.]

O YE great and most excellent *Rishis*, hear, I shall, hereafter, describe the duties of a *Vānaprastha* or a hermit. (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest. (2)

Having nails, hairs of the body and white skin covering the body, a hermit, living in a forest, should duly offer oblations to Fire. (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances. (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter. (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of *Brahmā*. (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances,—goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine *Purusha*. (10)

* The fourth period is the evening of the second day, after fasting for a day; the eighth period is the evening of the fourth day, after fasting for three days; and so forth.

CHAPTER VI.

[THE DUTIES OF THE FOURTH ORDER, SANNYA'SA.]

I SHALL, hereafter, describe the most excellent fourth *A's'rama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vānaprastha A's'rama* as mentioned before and dissipating all his sins, a twice-born one should enter upon the fourth order according to the rules of *Sannyāsa* (renunciation). (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'rāddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Māntram*, should again enter upon the life of mendicancy. (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them. He should give assurance of safety unto his kinsmen and all creatures. (5)

A triple staff, made of bamboo, of equal knots, measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold. (6—7)

He should also take a pair of sandals and must not collect any thing else. These all, that have been described, are always his marks. (8)

Collecting all these, leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams*. (9)

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantram*. Then with his face directed towards the east and abstaining from speech, he should perform the *prāṇāyāma* thrice. (10)

Having recited the *Gāyatrī* according to his might, he should meditate on the *Para-Brahman*. And, for supporting his own self, he should daily go out for receiving alms. (11)

Having arrived in the evening at the residence of the *Brāhmaṇās*, he should, with his right hand, beg for a mouthful of food. (12)

Having taken up the bowl with his left hand, he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured. (13)

Then returning, the self-controlled [mendicant] should place the bowl elsewhere. Then being self-controlled, he should take rice, containing all sorts of curries with four fingers and keep it in another vessel. Then sprinkling it with water and offering it to the elemental Deities headed by the Sun, the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig-leaves, or one made of *Kumbhi*, *Tuinduka*, *Kovidāra* and *Kadamva*. The *Yatins*, who eat from vessels made of belmetal, are all described as being covered with dirt. (14—17)

The *Yatins*, [who take their meals from a belmetal vessel], are visited by the sins of the householder, who cooks food in a belmetal vessel, as well as of all those [persons] who make others eat from the same (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal. Like the *chāmasa*-vessel (ladle), of sacrifice that vessel is never sullied. (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history. (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart. (21)

If [a *Sannyāsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return. (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of Vishṇu, freed from the fetters of worldly existence. (23)

CHAPTER VII.

[ESSENCE OF YOGA.]

I HAVE described the duties of various *Varnas* and *A's'ramas*, by following which men attain to emancipation and the celestial region. (1)

I shall now describe, in brief, the most essential and excellent *Yoga-S'āstra* by listening to which, persons, desirous of acquiring emancipation, attain to it. (2)

All the sins are dissipated by the practice of *Yoga*. Therefore, resorting to *Yoga* and performing all religious rites, one should daily perform meditation. (3)

Having brought first the mind, difficult of being restrained, under control, by *dhāraṇā* (steady abstraction),

one should control one's speech by *prāṇ dyāma*; and the senses, by withholding them from their objects. (4)

Considering the individual soul as identical with the Great Soul, he should meditate on *Brahmaṇ*, that is all knowledge, freed from diseases, subtler than the subtle and described as the stay of the universe. (5)

Seated in a solitary place with a concentrated mind, he should, till death, meditate on the *ātman*, that is situated both in the mind and the external world, and effulgent like gold. (6)

He should think,—“I am that which is the heart of all creatures, which is situated in the hearts of all and which is worthy of being known by all.” (7)

So long one enjoys the pleasure of seeing the *ātman*, he should not act against the religious practices mentioned in the *S'ruti* and the *Smṛiti* (such as penances, meditation, etc.). (8)

As a car without a horse and a horse without a charioteer [are of no use], so is penance and learning. They become useful when [they are] united. (9)

As food united with sweet juice, and sweet juice united with food, [are useful]; as birds, with two wings, fly in the sky; so one, by *jñāna* (knowledge) and *karma* (action), attains to the eternal *Brahmaṇ*. A *Brāhmaṇa*—endued with learning and penance and given to the practice of *yoga*—having cast off the two bodies (the material and the subtle), becomes freed from fetters. There is no destruction of the soul when the material body is destroyed. (10—12)

O ye foremost of the twice-born ones, all the divisions of castes and orders and their duties have been described unto you, in brief, by me. (13)

Hearing of religious duties, which yield, as fruits, the celestial region and emancipation, the ascetics, saluted the *Rishi*, and, delighted, repaired to their respective habitations. (14)

MA'RKANDEYA said ·

Having studied this Religious Code, in full, emanating from the mouth of Hārīta, he, who follows its religious teachings, comes by the most excellent state. (15)

By acting against the duties laid down for the *Brāhmaṇās*, those laid down for the *Kshatriyās* (sprung from the arms of Brahṁā), those laid down for the *Vais'yās* (thigh-begotten), and those laid down for the *S'ūdrās* (foot-sprung), one is immediately degraded from his caste. Every one should perform the duty laid down for him (*i.e.*, for his caste) The twice-born should, therefore, carefully satisfy their respective duties. (16—17)

Thus, O king, there are four *Varnas*, and four *A's'ramas*. Those, who abide by their own duties, come by the most excellent condition. (18)

The slayer of Madḷu is not so much pleased with any other work, as the Man-Lion is gratified with the discharge of their respective duties by men. (19)

Therefore performing one's own duty in proper time and vigilantly, a person acquires habitation with the thousand-eyed King of the Celestials and the Man-Lion (Viṣṇu). (20)

By the power of the spirit of disassociation sprung in him, a *Yogin*, always performing religious rites, should meditate on *Para-Brahman*. Then casting off his body, he shall attain to the eternal and the ever-blissful station of Viṣṇu, which is without beginning or end. (21)

US'ANA' SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

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US'ANA' SAMHITA'.

CHAPTER I.

[GENERAL DUTIES.]

HAVING bowed unto the ascetic Us'anâ's son, born in the race of Bhṛigu, the hermits, headed by Slounaka, asked of him [an account of] the divisions of all the Religious Codes. (1)

"Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue, worldly profit, pleasure and emancipation, and the destroyer of sins—which formerly Us'anâ conversant with the secrets of the science of religion, [described] in the auditory of the *Rishis*."

Then saluting his father Us'anâ born in the family of Bhṛigu, he began to discourse on religious duties. (2—3)

Being invested with the sacred thread in the eighth year, either counting from the period of conception or from the [date of] birth, according to the regulation laid down in one's own Family Code of Rites, the foremost of the twice-born should study the *Védas*. (4)

A religious student should carry a staff, put on a girdle and the skin of a black antelope, live on what is got by begging, do good unto his preceptor and look at the preceptor's face. (5)

Formerly, cotton-made sacred thread was instituted by Brahmâ. Strings of three threads are for the *Brâhmaṇs*. A hempen cord [is for a *Kshatriya*]; and a woolen one, [for a *Vais'ya*]. (6)

A twice-born one should always wear the sacred thread and tie up the tuft of hair on his crown. He

should put on a most excellent white piece of cotton or silk cloth without any hole, but quite different from the one used before. (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Ruru*-deer is allowed to be used. (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Nivita* is the sacred thread lying round the neck [and hanging down like a garland]. (9)

O ye twice-born ones, the sacred thread, worn over the right shoulder and passing under the left arm, is called *Prāchinavita*. It should be worn at the rite for the departed manes. (10)

In a room where the Sacred Fire is kept, in a cowpen, [while offering] oblations to the Fire, [while making] recitations, while feeding after Vedic studies, near the *Brāhmaṇās*, while the preceptor makes his adoration and at the two periods of junction, one should always wear the sacred thread. This is the eternal regulation. (11—12)

The triple girdle of a *Brāhmaṇa* should be made of the *Muñja*-grass, have three equal folds, and be plain. *Muñja* not being available, *Kus'a*-grass is [next] spoken of, making either one- or three-, folds. (13)

A twice-born one should carry a staff, measuring up to the tips of hairs in length, made of the *Bel*, the *Palāsha*, the sacrificial fig, or of the *Udumvara* wood. (14)

Being self-restrained, a twice-born one should make the *Sandhyā* or adoration, [both] in the morning and

evening. He should never fail, out of lustful desire, avarice, fear or stupefaction. (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire, [both] in the morning and evening. Having bathed, he should offer oblations to the Deities, *Rishis* and all the classes of *Pitris*. (16)

He should, then, perform the adoration of the Deities with flowers, leaves and water. Saying with proper humility,—“I, such and such person, salute thee,” he should, every day, religiously bow unto his elders. [By this,] one acquires long life, health, wealth and prosperity. (17—18)

If another *Brāhmaṇa* salutes [him], he [the other *Brāhmaṇa*] should be [greeted in return], saying,—“Be long-lived, O gentle one.” These words should be uttered after addressing him by his name. (19)

A *Brāhmaṇa*, who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person. He is like a *S'ūdrā*. (20)

[At the time of salutation,] the feet of an elder should not be touched by the left hand. His left foot should be touched by the left hand; and the right, by the right one. (21)

One should, first of all, bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge. (22)

One should not [at the time of saluting] touch water, food acquired by begging, flowers, [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity. (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brāhmaṇa* of his well-being; a *Kshatriya*, of his health; a *Vais'ya*, of

peace; and a *S'ūdra*, of freedom from diseases. A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitṛis* or fathers. (24—25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women. (26)

All of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. (27)

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account. (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endowed with other accomplishments, a person, injuring elders, goes downwards. (29)

Of all elderly persons, five are to be particularly [adored], *viz.*, the father, the mother, the spiritual guide, the teacher and the priest; of them the first three are the foremost; and of them a mother is to be particularly adored. (30)

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect). (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renouncement of one's own life. (32)

With disinterestedness and renouncing all, a son should, devotedly, serve them both, so long as the father and the mother live. (33)

The father and the mother being pleased with their son's accomplishments, the son, by this deed, attains to [the fruition of] all [his] works. (34)

There is no Deity equal to mother ; there is no *Guru* (elder) equal to father ; there exists no return of their good offices. (35)

One should—by deeds, thoughts and words—do unto them what they like. Without being commanded by them, one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites. [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world. (36—37)

With his permission, taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death. (38)

The silly wight, who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell. (39)

[One should keep an eye on] the good services and honour of a giver in this world. It is admitted that a protector should be adored by all men with mental concentration. (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector. The divine Bhrigu has said so. (41)

One, younger in years, should get up [on seeing] maternal uncles, paternal uncles, father-in-law, priests. and preceptors, and say,—“ I am here.” (42)

A person, younger in years, if he is initiated in a sacrifice, must not be called by name. A person, conversant with religious laws, should address him with the word,—“*Bhos.*” (43)

Brāhmaṇās, *Kshatriyās* and others, seeking their prosperity, should respectfully bow down their heads unto [their elders]. This destroys all sins. (44)

Even if they are endued with knowledge, good works and other accomplishments, and be sufficiently well-read in the *S'ruti*, the *Kshatriyās* and other castes are never to be saluted by the *Brāhmaṇās*. (45)

The rule is that a *Brāhmaṇa* should bless all the other castes and a younger person of his own caste, and salute the elderly persons [of his own caste]. (46).

Fire is adorable unto the twice-born ; a *Brāhmaṇa*, unto all the castes ; the husband also is adorable unto wives, and a guest is adorable unto all. (47)

[He is, to be revered,] who has learning, [pious] action, age, friend and wealth ; these five are called objects of honour, each preceding one being more important [than the succeeding one]. (48)

He is a qualified person amongst the three *Varnās*, who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect, he is worthy of homage. (49)

[Respect should be offered*] unto the *Brāhmaṇās*, who help in the offering of *piṇḍas*, unto the womankind, the king, his eye (*i.e.*, his emissary), aged persons, those, pressed down by a heavy load, the diseased and the weak. (50)

* The sense of the Text is, that if one of the persons, described therein, appears, one should give him way out of respect.

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech. (51)

A *Brāhmaṇa*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat* ; a *Kshatriya* [should use the word] *Bhavat* in the middle ; a *Vais'ya* [should use the word] *Bhavat* in the end.* (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him. (53)

It is said that one may receive alms from all of his own caste or from all castes ; but he should shun the outcastes. (54)

A *Brahmachārin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Védās*, the celebration of sacrifices, and be intent upon the performance of his own works (*i.e.*, those laid down for their respective castes and orders). (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided.† (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

* This refers to the various forms of expressions used while begging alms. A *Brāhmaṇa* should say,—"*Bhavati bhikṣām dēhi* ;" a *Kshatriya* should say,—"*Bhikṣām bhavati dēhi* ;" and a *Vais'ya*,—" *Bhikṣām dēhi bhavati*."

† The meaning is, that if there is not any other family available, one could receive alms from relations by marriage ; in their absence, from his own kinsmen ; and in their absence, from the preceptor's family.

towards any direction, should approach every one of the village. (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive. (58)

A *Brahmachārin* should daily support himself with food acquired by begging and suppress his passions: It is said in the *Smṛiti* that a *Brahmachārin's* supporting himself with alms is tantamount to fasting. (59)

He should daily adore his food and take it without speaking ill of it; on seeing it, he should be delighted and happy, and should welcome it with laudation. (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore it should be avoided. (61)

With his face directed towards the east or the south, he should daily take his meals, according to the eternal regulation. But he should never eat facing the north. (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it. (63)

Having drawn a circular figure first, he should place the vessel on it, and eat till the recitation of the formulæ *amṛitopidhān*, etc., at the end of his meal. He should abstain from speech [all the while]. (64)

CHAPTER II.

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.]

AFTER eating, drinking, bathing, walking, touching that part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyās* or adorations, the foremost of the twice-born ones should rinse his mouth again. (1—3)

After conversing with a *Chandāla* or a *Mlechchha*, after talking with abandoned women or with *S'údrás*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyas*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one, being self-restrained, can attain purification] by touching fire, kine or the right ear. (4—6)

By touching men, stones, or tying again *Nivi*,* one should touch pure water, grass or earth. By touching one's own hair or washing water, one should, seated at ease with his face directed towards the east or the north, [rinse his mouth] with pure water which is neither hot, nor frothy nor sullied. (7—8)

* A cloth worn round a woman's waist, or more properly the ends of the cloth tied into a knot in front.

By keeping the head or the ear covered, having the *Kāchhā** or the *S'ikkhā†* untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth. (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water. [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *S'ūdra*. [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee. (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth] [He should not rinse his mouth] without seeing water or with water that is hot or frothy. (12)

[Nor should he do it] with water served by the hands of a *S'ūdra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing]. (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour. (14)

A *Brāhmaṇa* is purified by water going to his heart, a *Kshatriya* by a drop [going to his throat], a *Vais'ya* by that entering into his mouth, while a *S'ūdra* and a woman by merely touching [the water with lips]. (15)

* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head.

Brahman is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tīrtham* (holy place) for the departed manes. (16)

The base of the smallest finger is called [the holy place] for *Prajāpati* or the *Kāya-Tīrtham*. The tops of all the fingers are described as [forming the holy place] for the Deities; and the roots, for the *Rishis*. [These are] *Daiva*-, and *A'rsha*-, *Tīrthams*. The middle part is described as that of Agni. It is also [called] *Soumika* (i.e., belonging to *Soma* or the Moon]. Knowing all these holy places, one is not possessed by stupefaction. (17—18)

A *Brāhmaṇa* should daily rinse his mouth with the *Brahma*-, or with the *Kāya*-, or with the *Daiva*-, *Tīrtham*, but not with the *Pitṛi*-[*Tīrtham*], O ye twice-born ones.* (19)

It is laid down in the *Smṛiti* that a *Brāhmaṇa*, being self-restrained, should first drink water thrice. Closing the lips. of the mouth, he should touch it with the root of the thumb. (20)

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose. (21)

With the smallest finger and the thumb, he should touch the two ears. With them all (i.e., all the fingers) or with the palm, he should touch the breast. (22)

Similarly he should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method]. (23)

* These are described as holy places, and a *Brāhmaṇa* should drink water at the time of the *achamanam* or rinsing, with these parts of the fingers.

We have heard that Brahmā, Viṣṇu and Mahes'wara become pleased [with him who performs *āchamanam*] The Ganges and the Yamunā are pleased with sprinkling [the lips of water]. (24)

The Sun and the Moon are pleased with touching the two eyes; and the A'swins are gratified with touching the tip of the nose. (25)

When the two ears are touched similarly, the Wind and the Fire become pleased; and all the Deities become gratified when the breast is touched. (26)

The Purusha (*ātman*) becomes pleased when the head is touched The drops that fall from the mouth on the limbs, do not make leavings [of a drink]. (27)

When [any particle of food,] fixed to a tooth, drops down at the touch of the tongue, the person remains impure [so long he does not rinse his mouth]. The drops of water, which fall at the feet [of a person offering water] to another for performing *achamanam* (rinsing), are known as equal to [water] placed on a [pure] spot. By them, one does not become sullied There is no impurity in *Madhuparka*,* *Soma*,† in chewing betel-leaves, fruits, roots and the sugarcane rod. Us'anā has said so. If while moving about in a place of eating and drinking, a *Brāhmaṇa* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water. If while carrying metallic vessels [for adoration], he touches any leavings, he should rinse his mouth without placing those articles on earth and shall thereby attain purification. Similarly one should do, on touching [any leavings, while carrying clothes]: there

* A respectful offering of five ingredients, such as honey, etc.

† The juice of the Moon-Plant.

being no difference between clothes [and metallic-vessels]. (28—32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied. (33)

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south. (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there. (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground. (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass ; nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking. (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads. (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view. (40)

[One should not do so] before women, elderly persons, *Brāhmaṇās* and kine, or before [the image of a] Deity, a temple and a water. (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon. (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed. (43)

One should not bring earth filled profusely with the dust of a *Bráhmaṇa's* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself. (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Praṇava*, *Gáyatrī*, and the *Vyárhṛiti*, is called *Mantráçhamanam*.* (46)

Thus by *Gáyatryáçhaman*,† *S'rútyáçhamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHA'RIN, OR A RELIGIOUS STUDENT.]

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.,) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyá*-adorations and observing good conduct,

* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables.

† The same as above. *Gáyatrī* is the most sacred Vedic *Mantram*.

‡ *A'çhamanam* accompanied with the recitation of the Vedic *Mantram*.

[and] when ordered by his preceptor with the saying,—
Sit,' should he sit before him. (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i.e.*, the preceptor). (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's]. He should not take his seat of his own accord at a place which is within the range of his preceptor's vision. (4)

He should not, even in his absence, take merely the name of his preceptor.* Nor should he imitate his (preceptor's) movements and speech. (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers]; or he should leave that place and go elsewhere. (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women. He should not cut words with him; nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kus'a*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow. (9)

Having received wood for rubbing the tooth, he should not dedicate it to him. He should never go [anywhere] without obtaining leave from him; nor should he be engaged in a work calculated to incur his displeasure or do him any harm. (10)

* While taking the name of his preceptor, a disciple should always use such epithets as *āchārya*, *upādhyāya*, etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment. (11)

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching]. (12)

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly]. (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace, on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood. (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words. (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear, sleep (*i.e.*, too much sleeping), singing [bad songs], playing on musical instruments, dancing, gambling, detracting other people, looking at and conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, cowdung, earth and *Kur'a* as much as is necessary for his own use. He should daily collect food [which a *Brahmachārin* may take], except salt and what is stale. (16—19)

He should always be impartial, have no attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with

notorious impure persons, women and *Sūdrās*, and should not take the residue of his preceptor's food willingly for medicinal purposes. (20—21)

He should never take such a bath as would remove the filth of his body,* and should not, without being permitted by his preceptor, salute his own elders. (22)

He should similarly behave towards those of his elders who confer learning, and towards those who are born of the same stock, who suppress irreligion and deliver wholesome instructions. (23)

Towards persons most prominent [in education and piety], preceptor's wives, sons and kinsmen,—he should daily so behave himself as he does towards his preceptor. (24)

Whether a disciple be younger in years or of the same age [with him], the son of the preceptor teaching him, deserves respect, like unto the preceptor himself, in all sacrificial rites. (25)

He should not besmear the body of the preceptor's son with turmeric, make him bathe, take the leavings of his food and wash his feet. (26)

All the wives of the preceptor should be adored like the preceptor himself. All his other caste-wives should be revered with salutation and rising up. (27)

Rubbing oil [on the person], bathing, cleansing with perfumes the body, and decorating the hairs, of the preceptor's wife should never be done. (28)

The youthful wife of the preceptor should never be saluted by the feet. [The disciple] should salute her

* The Author here means that a religious student should not be over-zealous in bathing so as to beautify his person. Students should not spend too much of their time in bathing in order to look handsome. They should have no eye on personal charms.

[placing his head on the ground] and saying,—“I am such and such a person.” (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor. (30)

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife. (31)

The wife of an elder brother, those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet. (32)

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple,—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all,—in the *Vedas*, *Dharma-S'āstras*, and the *Purāṇas*, and [impart him] the knowledge of the *Tattvas* (principles). (33—34)

The preceptor removes the sins of his disciple within a year. An *A'chārya*'s son, one who wishes to hear attentively, one who has given knowledge [in any other subject], a virtuous person, a person pure [in body and mind], a relative, one who is capable of understanding the scriptures, one who gives away money, a good man and a kinsman,—these ten should be taught according to the rules of religious teaching. A *Kshatriya*, [who is] grateful, shorn of malice, intelligent and always doing good; a *Vais'ya*, endued with similar accomplishments; a grateful *Brāhmaṇa*, a non-injuring *Brāhmaṇa*, an intelligent *Brāhmaṇa* and a *Brāhmaṇa*, doing good unto all,—these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious

instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught:] Instruction in the *Védas* should be given to these only, and not to any one else; so it is said. (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study]. (38)

[When the preceptor] would say,—*Adhishyabho* (Oh, study), [the student should begin his study; and when he would say,—] *Viramostu* (stop), [he should close it.] Seated on a *Kus'ā*-seat with their tops facing the east, being purified by holding the *Kus'ā*-reed [in his hand] and first performing the *Prāṇāyāma* thrice, he should recite *Om*. At the close of the study, a twice-born *Brāhmaṇa* should also duly recite the *Praṇava*. (39—40)

Seated with folded palms, he should daily study [the *Védas*]. The *Véda* is the eternal eye of all persons. (41)

He should duly study [the *Védas*] every day, or else he will fall off from the dignity of a *Brāhmaṇa*. He, who daily reads the *Rich*, propitiates the Deities with the oblations of thickened milk. (42)

The Deities, also, gratified, please him by granting him all desired-for articles. He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sāman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of Angirasa's *Atharvan*. (44)

The Deities are also gratified by the study of the *Dharma-S'āstras*, *Angas* (auxiliary subjects of the

Vēdas, such as, Grammar, Astronomy, etc.), *Purāṇas* and *Mimāṃsā*. [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules, study the *Gāyatrī*, either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gāyatrī*]; a hundred times, the middling; and ten times, the lowest. He should daily recite the *Gāyatrī*. It is laid down that recitation must be made thrice [in a day.] The Lord [Brahmā], weighing, in a balance, the *Gāyatrī* and the *Vēdas*, [placed] the four *Vēdas* on one [scale], and the *Gāyatrī* on the other. First reciting *Om*, he should then [recite] the *Vyāhṛitī* (*Bhūr, Bhuvah, Swah*). He should then attentively study the *Gāyatrī*. [One] becomes possessed of great prosperity [by the study of the *Gāyatrī*]. [The preceptor] with his understanding (i.e., mind) fixed on the *Gāyatrī*, should teach [his disciples]. (45—49)

In the former *Kalpa*, were produced the three *Mahā-Vyāhṛitis*, named *Bhūr, Bhuvah* and *Swah*, destructive of all inauspiciousness. (50)

The three *Vyāhṛitis* [represent] *Pradhana* (*Prakṛiti* or Nature), *Purusha* (the soul), and *Kālā* (time), or Brahmā, Viṣṇu and Mahes'wara, or *Sattwa, Rajas* and *Tamas*, or Present, Future and Past. (51)

Om is *Para-Brahman* and the *Gāyatrī* is eternal. This *Mantram* (namely the *Gāyatrī*) has been described as the means of witnessing the *Maha-Yoga*, (great union). (52)

The *Brahmachārin*, who, understanding its meaning daily reads the *Gāyatrī*, the mother of the *Vēdas*, comes by the most excellent condition. (53)

Of all (*Mantrams*) to be recited, there is none

superior to the *Gāyatrī*. It has been described, in the *Smṛiti-S'āstra*, as the [means of the acquisition of the] knowledge of the Real. O ye, leading twice-born ones, the commencement [of Vedic study] must take place on the Full-Moon day either of the months of *A'shāda*, *S'ravaṇa*, or *Bhādra*. Going away from a village or a city, a *Brahmachārin*, being self-controlled, should study [the *Védas*] for four-months-and-a-half in a holy place. Under the constellation of *Pushyá*, the twice-born ones should perform the dedicatory rite of the *Védas*. (54—56)

[Or, he should do it] in the first part of the first day of the month of *Māgha*. After this, the twice-born ones should study the *Védas* in the light fortnight. (57)

In the dark fortnight, a person should study the *Vedāṅgas* and the *Purāṇas*. Both the teacher and the pupil should carefully avoid the [following] periods, when no Vedic studies should be prosecuted:—*viz.*, the night when a roaring wind blows, the day when a dusty wind blows, when a down-pour of rain takes place accompanied with the flashing of lightning and roaring of clouds, and when huge fire-brands drop down. *Prajápati* has laid down these periods, as being unworthy of Vedic (studies). (58—60)

When one shall see all these (thunder, lightning, etc.) rise in the morning and evening when the Sacred Fire is lighted up, he should not study the *Védas*; and in other seasons, except the rainy, on seeing a cloud.* (61)

Appearance of a portendous sound in the sky, earth-

* This means that in the rainy season when thunder and lightning appear in the morning and evening when the Sacred Fire is lighted, no study should be prosecuted. It may be done at any other time in the rainy season, even if these inauspicious signs appear.

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in]. (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'rāddha*,† a twice-born one should not even think [of the *Vēdas*] with the mind. (66)

Having accepted an invitation for the *Ekoddhista-S'rāddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brāhmaṇa* should not study the *Vēdas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista (S'rāddha)* exist on the person of a learned *Brāhmaṇa*, he should not study the *Vēdas*. (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

* Another reading is *antargate śave*, i.e., where there is a dead body.

† The meaning is that after taking food offered at a *S'rāddha* one should not even think of the *Vēdas* for full twenty-four hours from that time.

‡ A funeral rite performed for a definite individual deceased.

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Védas*]. (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyás*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Védas*]. (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smṛiti*, for three nights. One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Agrahāyana*, *Pousha* and *Māgha*, have been designated by the sages as *Ashtakas*. (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'álmali*, *Madhuka*, *Kovidara*, and *Kapithwa* trees. (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smṛiti*. (74)

On all these faulty occasions, abstention from study is laid down for the *Bráhmaṇás*. The *Rákshasás* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i.e.*, these occasions). (75)

There is no stoppage of study in the daily rites of the *Sandhyá*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams*. (76)

On an *Ashtaka*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one *Rich*-, or one *Yajus*-, or one *Sáma*-, *Mantram*. (77)

There is no prohibition in the study of the *Vedāṅgas*, or of the *Itihāsas* (History) and the *Purāṇas*; or of the *Dharma-S'āstras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days. (78)

I have thus described, in brief, the duties of the Religious Students. Formerly Brahmá described them before the *Rishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (*i.e.*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Véda*. He should not be accosted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Védas*. The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

He, who studying duly the *Veda* (*Samhitá*) does not discuss (*i.e.*, master) the *Védānta*, becomes like a *S'údra* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (*i.e.*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeared his body with ashes,

he should, always, study the *Vēdas*, and especially the *Savitri*, and *Satarudra* (verses) of the *Vēdas*. (85)

O ye twice-born ones, having studied [either] one, or two, or three, of the *Vēdas*, or the [entire] four *Vēdas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath. (86)

He should zealously perform, every day, his own duties as laid down in the *Vēda*. Not doing them, he immediately falls down on dreadful hells. (87)

Being self-controlled, he should practise [the recitation of] the *Vēdas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyā*-adorations. (88)

He should, daily, study the *Vēdas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation. (89)

Bathing, performing the *Sandhyā*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self-controlled, a householder succeeds in getting over worldliness. (90)

A twice-born man, who being self-restrained, reads religious books, discourses [on them], becomes glorified in the region of Brahmá. (91)

Having meditated completely on *ātman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brāhmaṇas* in the mid-day. (92)

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground. (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness. (94)

He (*i.e.*, one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyāhṛiti* and encircling the food with water, he should sprinkle it afterwards with the *Paris'echana-Mantram*. (97)

Then offering food to *Chitra-Gupta*, sprinkling it and reciting the *Mantram*, [running as,—] *Amritopīstaranamasi*, he should perform the rite of *A'pos'āna*.* (98)

With the recitation of *Swāhā* and *Praṇava*, he should offer oblation to the [vital air] *Prāṇa*. Then offering oblation to the *Apāna*, he should offer the same afterwards to the *Vyāna*. (99)

Thereupon he should offer the same to the *Udāna*, and the fifth [oblation] to the *Samāna*. Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent Prajāpati, he should, at his pleasure, take the last portion of the food with curry. (101)

* A kind of prayer repeated before and after eating.

After eating, he should recite [the *Mantram*] *Amrito-pidhāṇamasi* and drink water. Having sipped water, he should, again, perform the *āchamanam*. Then reciting the *Mantram*,—*Gouriti*, or thrice *Gīyatrī*, consisting of three *pādas* and destructive of all sins, he should touch his breast with the *Mantram*, *Prānāṇām Granthirasi*. (102—103)

Then taking up the thumb of the foot with the thumb, lifting his hand and being self-controlled, he should pass off water from his hand. (104)

Having offered oblations, he should inspire his ownself with *Mantrams*, reciting *Swadhā*. Then with the *Mantram*,—*Yo yapet Brahmana*, he should sprinkle himself with water. (105)

It is laid down in the *Smṛiti* that of all the *yāgas* [sacrifices], *ātma-yāga* is the foremost. In the afternoon of every *A'māvasyā* (the last day of the dark fortnight) *S'rāddha* should be performed by the twice-born. (106)

This *S'rāddha* is called *Piṇḍanvāharyakam*.* In the afternoon of the day, when the waning of the Moon takes place, the twice-born should perform it with sanctified fish and meat. (107)

In the dark fortnight there are [fifteen] *tithis* (days) such as *Pratipad* (the first day). Leaving off the fourteenth day, [one should perform it] on *Pañchamī* (fifth day), one after another.† (108)

* *Pinda* means the *Pitris* or the departed Manes. It is so called because it affords gratification to them for a month.

† There are fifteen days in the fortnight. If these days are divided by five, three groups are formed. The three *Pañchamī*-days are accordingly the fifth, tenth, and the last or the *A'māvasyā*-day. Of them, the second, i.e., the tenth, day is superior to the first or the fifth, day, and the last, i.e., the *A'māvasyā*-day is superior to the second, or the tenth, day. The word *uttarottaram* in the Text signifies this superiority.

Amongst the *tithis* beginning with the first day after the Full-Moon-Day, divided into three groups, the *A'māvasyā* (the last day of the dark fortnight), and the three *Ashtakas* [are the best]. The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Māgha* and under the constellation of *Maghā*, are particularly [preferable]. During the solar and lunar eclipses, on all these days, and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell. *Kāmya-S'rāddhas* are praised in eclipses, on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage. [A *S'rāddha*,—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits. A *S'rāddha*, performed on the last day of all the months and on birth-days, [yields] eternal [fruits]. (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kāmya-S'raddha* for a particular object. O ye leading twice-born ones, by performing the same under the influence of the Pleiades, one acquires the celestial region. (113)

Proper ingredients and worthy *Brāhmaṇas* being available, [one should perform the [*S'rāddha*]: there is no limitation of time in it. One should perform an *Abhyudaya-S'rāddha* at the commencement of all [festive and initiatory] rites, such as the birth of a son, etc. A *S'raddha*, that is performed on a *parva*-day, is called *Pārvaṇa*. What is performed every day, is called *Nitya*;

* In some Texts there is *janana*, i.e., on the birth of children. The *S'rāddha* is to be performed, because no child-death takes place in a family unless the Manes are offended.

[what is performed with a particular end in view, is called] *Kāmya*. [What is performed occasionally, when *Ashtaka* and other exceptional days appear, is called] *Naimittika*. (114—115)

He,—who disregarding a *Brāhmaṇa*, well-read in the *S'ruti*, living at hand, gives the food to another,—that sinful wight consumes, by such a deed, his seven generations. (116)

If a *Vipra* [living at a distance] excels [the one living near] in character, learning, etc., [the performer of the *S'rāddha*] should, himself, offer, with care, [the food] unto him; renouncing the one living near. (117)

An illiterate *Brāhmaṇa*, accepting funeral cakes, gold, kine, horses, lands and sesame seeds, gets consumed like a wood. (118)

The anniversary day of the death of the lady, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (*piṇḍas*) should be made. (119)

[For a deceased person.] oblations of water should be religiously offered; and *S'rāddha* and *Pārvaṇa*,—called *Nagna* (*i.e.*, in which persons, qualified to offer *piṇḍa*, should shave their heads)—should be performed. The rite of depositing bones [should be performed] within the first three days after death; and on the tenth day, the *piṇḍa* for securing final beatitude [should be offered]. (120)

Ourdha-funeral rites should be performed on the tenth day and on the final day of purification [if the period is somehow increased]. If the rite of depositing bones takes place on the tenth day or on a day subsequent to that, on account of there being destroyed or lost, and if the dead body is to be cremated again, then one should

duly perform anew the ceremony of offering water and the new or the first *S'rāddha*. (121—122)

A twice-born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'rāddha* every day, particularly those at sacred places. (123)

If the *Pitṛi*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food. (124)

"May what is divorced from food, rite and *Mantram* become faultless." Having recited the foregoing, one should feed them with care. (125)

Ekoddistha, *Ekoddhisthavidhika*, *Vṛiddhi*, *Pārvaṇa* and *Pārvaṇavidhika*,—these fivefold *S'rāddhas* have been enunciated by Bhrigu's son. (126)

The *S'rāddha*, performed with care at the time of starting on a journey, is called the sixth. And the *Pārvaṇa*, performed for purification, has been described by Brahmā as the seventh. (127)

The *S'rāddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear. At the two periods of junction between day and night,* and in the night no *S'rāddha* should be performed, for no evidence is found [in the *Vēdas* in its support]. (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits. (129)

A *S'rāddha* performed at *Gaya*, and death at *Prayāga* (Allahabad, the confluence of the Ganges and the Yamunā), yield unending fruits. The intelligent sages all sing and describe this *Gāthā* (discourse.) (130)

* Some Texts read *Rāhudars'ānāt* instead of *Ahordtromadars'anat*, i.e., during the eclipses, no *S'rāddha* should be performed.

Many sons, endued with good character and accomplishments, should be sought for. If one, amongst that multitude, happens to go to *Gayá*, and even if going there accidentally in a company, performs the *S'raddha*, the departed Manes are gratified by him; and he, too, comes by most excellent condition. (131—132)

On the Mountain *Vardha*, especially in *Gayá* and in such like pilgrimages, [if a *S'raddha* is performed], the departed Manes are gratified thereby. (133)

With rice, barley, bean, water, fruits, roots, leaves of the sacred fig-tree, vegetables, rice growing wild or without cultivation, *Priyangu* (a kind of creeper), wheat, sesame and kidney bean, one should gratify his departed Manes. At the time of a *S'raddha*, he should give away sweet fruits, sugar-cane juice, sweet small cardamoms, *Vidaryas* (prickly pear) and ducks. He should give away with sugar and curd, fried paddy mixed with honey. (134—136)

One should, with care, give at a *S'raddha*, deer, lamb and tortoise. With fish and meat, [the Manes attain to gratification for] two months; and [for] three months, with the meat of deer. (137)

With mutton, [they are gratified for] four months; with the meat of birds, [for] five months; with the meat of goat, [for] six months; and with the meat of *Kuru*-deer, [for] nine months. (138)

With the meat of buffalo and pork, [they] are gratified for ten months; and with the meat of hare and tortoise, for eleven months. (139)

With cow's milk and *Páyasa* (milk and boiled-rice), [they attain to gratification for] one year. With the meat of rhinoceros, [they attain to] gratification for twelve years. (140)

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'rāddha*] for a deceased person, a twice-born man should make a presentation of them, with care, at a *S'rāddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'rāddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A S'RA'DDHA.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Rishis*, one, being of a delightful mind and purified, should perform the *S'rāddha*, of *Piṇḍanvaharyaka*.* (1)

First of all, he should cast his looks towards the *Brahmanas*, who have mastered the *Vēdas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be revered like] a guest, according to the *Smṛiti*. (2)

* A *S'rāddha* in which one should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Soma*-Juice, who know the true form of religion, who are truthful, who observe penances, who follow regulations, who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies, who know the *Yayur-Vēda*, who know the *Rig-Vēda*, who are *Trisuparna*, (i.e., study the same portion of the *Vēdas*), who are *Trimadhu* (i.e., study the same portion of the *Vēdas*), who are *Triṇāchikēta*, (i.e., study the same portion of the *Vēdas*), who have mastered the *Sāmā-Vēda*, who have duly studied the *Sāman* called the *Jyēstha-Sāma*; those, who have studied the *Atharva-Sīras*, especially the *Rudrādhyāyī*; who are is given to the performance of *Agnihotra*; the learned; those, who know all sins, who have read the Six *Angas*; those, who are given to the adoration of the *Guru*, the Deities and the Fires, who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices, who are given to [the practice of] making gifts;—all such *Brāhmaṇas* are *Paṅgtipāvanās** (i.e., entitled to seats of honour at dinner parties.) (3—7)

Even if they may not be of the same *Pravara* (lineage) and of the same *Gotra* (family), and [even if they be not] relations,—those *Brahmaṇās* are to be known as *Paṅgtipāvanās*. (8)

First of all one should feed a *Yogin*, endued with the knowledge of self; in his absence, a *Naiṣhtika* (a perpetual religious student); in his absence, a self-controlled *Upakarvānaka* (a religious student who wishes to pass on to the state of a householder). (9)

* Literally, those who purify *Paṅgti*, or persons who sit in the same row to dine.

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Guṇas* (universal tendencies) of *Prakṛiti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vēdas*. (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I's'vara*, with food and clarified butter; and in his absence, the twice-born persons. (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'rāddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world. (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead. (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vēdas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vēdas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya*. If persons learned in the *Vēdas* and the *Yogins* [take their meals at a *S'rāddha*], the performer is honoured both in this world and the next. (17—18)

The twice-born men, as mentioned below, who partake of the *Havya* become *A'sura* (demoniac). He, in whose family the study of the *Vēdas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Brāhmaṇa*, and he [should never be invited] at *S'rāddha*. (19)

He, who is the servant of a *S'ūdra*; he, who is the servant of the king; he, who is proud; he, who is irreligious; he, who works as the priest for a [whole] village; and he, who leads the life of a butcher;—these six are contemptuous (nominal) *Brāhmaṇās*. Manu has designated them as degraded ones, even if they impart [lessons in the] *Vēdas*. (20—22)

The following are disqualified to be present at a *S'rāddha* ceremony:—Those, who sell the *S'ruti*; those, who marry widows; those, who enter into a locked room without the permission of the owner; and those, who officiate as priests for inferior castes;—are described as out-castes. Those, who teach unknown persons; those, who give instructions on receiving fees; those, who study the *Vēdas* by paying fees;—are described as *Vṛitakās*. The *S'rāmanās* (Bouddha ascetics); *Nirgoodās*, (a class of naked mendicants); those, who, know the doctrines of the *Pancharātra*;* the

* This is a sect amongst the *Vaishnavās*. The promulgator of this sect was S'āndilya. According to them, Vishṇu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity.

Jinds ;* the *Kāpālikās* ;† the *Pas'upatas* ;‡—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'raddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life ; as well as the one, who enters upon a false one ;—are to be known as *Paṅgtidushakās* (i.e., those who are unworthy to sit at a dinner party.) One, who has a bad skin ; one, who has bad nails ; one, who is afflicted with leprosy ; one, who suffers from leucoderma (i.e., white leprosy) ; one, who has brown colored teeth ; one, who is wily ; one, who carries on a trade ; a thief ; a eunuch, an atheist ; a drunkard ; one, who knows an unmarried girl ; one, who kills heroes ; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses ; an incendiary ; one, who takes food, offered by an intelligent person called the *Kuṇḍa* ; the *Brāhmaṇās*, who sell the *Soma* ; one, who serves meals ; an injuring person ; a (*Parivitti*) younger brother who marries before his elder has been married ; one, who does not perform the five great sacrifices ; the son of a widow, re-married ; one, who lives on usury ; one, who lives by astrological calculations ; one, who lives by singing and playing on musical instruments ; one, who is afflicted with a disease ; one, who is deaf ; (23—30)

* A follower of *Jaina* doctrines.

† Followers of a certain *S'aiva* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *S'aiva* worshippers ; they hold that *I's'vara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs ; one, who has extra limbs ; a religious student, who has committed an act of incontinence ; one, who vilifies a maiden ; the son of a woman who commits adultery during the life-time of her husband ; the bastard son of a widow ; one imprecated with a curse ; a low *Brāhmaṇa*, who subsists upon offerings made to an idol ; (31)

One, who injures a friend ; one, who is deceitful ; one, who daily beats women ; one, who renounces his parents and preceptor ; as well as one, who renounces his wife ; (32)

One, who has no issue ; one, who gives false evidence ; one, who cooks food ; one, who lives by treating diseases ; one who goes to sea ; one, who is ungrateful ; one, who breaks a high way ; and one, who breaks an agreement ; (33)

One, who is given to the vilification of the *Vēdas* ; one, who is given to speaking against the Deities ; one, who is given to speaking ill of the twice-born ;—[all these] should be avoided in all rites appertaining to a *S'rāddha*. (34)

An ungrateful person ; a deceitful person ; a wicked soul ; an atheist ; one, who speaks against the *Vēdas* ; one, who slays a friend ; one, who knows another's wife ; one, who falsely accuses a learned person ; [should, also, be avoided.] (35).

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'rāddha*. (36)

CHAPTER V.

[RULES OF S'RA'DDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'rāddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—“To-morrow shall my *S'rāddha* take place.” If it is impossible, he should invite a *Brāhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'rāddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brāhmaṇs*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'rāddha* arrives, the *Brāhmaṇs* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'rāddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gāyatrī*.] (6)

A *Brāhmaṇa*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brāhmaṇs*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Bruhmana*, who being invited at a *S'rāddha*, holds sexual intercourse, is visited by the sin of Brāhmanicide and is born amongst the degraded castes (8)

The departed Manes of the wicked-minded *Vipra*, who being invited, wends a way, live for that month on dust. (9)

The departed Manes of the twice-born person, who being invited, picks up a quarrel, live for that month on dirt and excreta. (10)

Therefore, being invited at a *S'rāddha*, a twice-born one should become self-controlled. The performer of the *S'rāddha*, too, should be shorn of anger, remain purified and control his senses. (11)

Having gone to the southern quarter, [the performer of a *S'rāddha*] should, attentively, offer [unto the invited persons,] beautifying [the place], *Durvā*-grass with roots, having their tips directed towards the south, and pure water. (12)

He should paste, with cow-dung, a low ground in the south, cool, demarcated, possessed of auspicious marks, purified and secluded. (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, [pilgrimages, one's own ground, and the summits of mountains. (14)]

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there], by men out of stupefaction, becomes lost on account of its ownership [being invested in another.] (15)

Forests, mountains, sacred shrines, sacrificial places, all these are described as having no owners. No one has any right of possession over them. (16)

A twice-born person should put boundary marks all over there and scatter sesame seeds. All places, sullied

by the *Asurds*, are purified by sesame and the *Aja* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth. (19)

First of all he should offer unto [the *Brāhmaṇds* representing the] *Viśvadevās*, in *Udumbara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts. (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'ā*, for those *Brāhmaṇds* who, being invited for the first [party, the Deities], are beautifully seated there (*i.e.*, the place where a *S'rāddha* is performed), should be placed facing the east. (22)

They (*i.e.*, those seats) shall have one *Kus'ā* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'rāddha*] should make the *Brahmaṇds*, like unto the Deities themselves, sit thereon, saying,—‘Sit.’ They (the *Brāhmaṇds*), too, should sit separately. (23)

Two, on the side of the *Dēva*, [should sit with their] faces towards the east. Three, belonging to the *Pitṛis*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather. (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Bráhmans*,—these five destroy [the true spirit of] the *S'ráddha*. Therefore many should not be invited. (25)

Or, one should feed only one *Bráhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *S'ruti*, and who is shorn of [all] bad marks. (26)

All self-restrained persons, [desirous of offering] food to a qualified person, [should offer the same], in a temple, unto him returned from the three regions. (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikshu* (religious mendicant) or a *Brahmachârin* being present for food, one should feed them to satisfaction after [the invited *Bráhmans*] have been seated [to take their meals] at a *S'ráddha*. That *S'ráddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (28—29)

Therefore, even at places of pilgrimage, the *Atithis* should be adored by the twice-born ones with care. Those twice-borns, who take meals at a *S'ráddha*, if they, without spending a night, hold sexual congress or make gifts, are, forsooth, born in the species of crows. One having defective limbs, an outcaste, one suffering from leprosy, a merchant, the offspring of a *Nishada* by a *S'udra* woman, one having a foetid nose, a fowl, a hog, and a dog should be shunned from a distance in all *S'ráddhas*. One should not touch a person of grim visage, a *Mlechchha* and a woman in menses. (30—32)

One should avoid persons putting on violet coloured raiments and [useless] silk raiments, as well as heretics. Whatever rites are performed there [in a *S'ráddha*]

towards the *Brahmans* belonging to the *Pitris*, should all be done in the worship of the *Vaishadévās*. One should bedeck, with ornaments, all those [*Brāhman*s] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram*,—"Yāaiṃya;" as also scents, garlands, incense, etc., according to one's might. (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram*,—"Us'antastwā." (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram*,—] "*A'yāntunas*." [Then with the *Mantram*,—] "*S'annodēvi*," [he should place] water; [and with the *Mantram*,—] "*Tilosi*," sesame, in the vessel. (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel. (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitris* (*i.e.*, having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"Agnou *Karishyé*," (*i.e.*, if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa*," (do it), he should, with the sacred thread on,* offer oblations [to

* This and similar other passages distinctly show that to put on the sacred thread always, was not the practice prevailing then. But the *Brāhmanās* used to put on the sacred thread, as a distinctive mark, before the performance of any particular religious rite.

the Fire.] Wearing the sacrificial thread and with the *Kus'a* in hand, one should perform the *Homa*. (40)

Wearing the sacred thread over the right shoulder and under the left arm, one should perform the *Homa* for the *Pitris* and the *Vis'wadevās*. Then when serving meals to the Deities, he should lower down his right knee. (41)

Then reciting,—*Somāya Pitrimate Swadhā, namas, Agnaye Kavyavāhanāya Swadhā*, he should offer oblations. (42)

Being self-restrained and stationed near the image of a Great Deity or in a cowpen, he should consign them to the hands of a *Vipra* in the absence of the Fire. (43)

Therefore having circumambulated, at the command [of the *Brahmaṇās*], the [image of the] Deity and his own tutelary Deity, he should paint, with cowdung, before him, towards the south, on a little elevated place, an auspicious circular or square figure. He should, then, with a *Kus'a*-reed, rub thrice inside the figure. (44—45)

Thereupon having spread there *Kus'a*-grass, with their tips directed towards the south, he should, being self-controlled, make three balls [for the Manes] with the residue of the oblation. (46)

Thereupon having offered the *Piṇḍas* there, he should rub, with his hands, those *Kus'a*-reeds for [the satisfaction of] the partakers of the paste. Then rinsing and rinsing his mouth thrice and suppressing the vital airs gradually, he should, by and by, throw the residue of the water near the *Piṇḍas*. Then being self-restrained, he should beat the *Piṇḍas* slowly. (47—48)

Thereupon one should duly feed a twice-born person, with the remaining portion of the food [forming the] *Piṇḍa*. Here (i.e., in a *S'rāddha*) a person, conversant

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'rāddha*, one should not again take food. Having taken it, one should perform the *Chāndrayana*. (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd, clarified butter and honey. (51)

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice-borns (52)

One, seeking one's well-being, should give unto the twice-borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears; nor should one be angry; nor should one speak an untruth. (53—54)

One should not touch boiled rice with the feet; nor should one scatter it. The *Yātudhānās* (*Rākshasās*) destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice-born person. (55—56)

One should not look at the crows or drive away the birds; for the departed Manes, for knowing the real truth, come there in those forms. (57)

One should not give anything there with the hands [only], nor simple salt (*i.e.*, without mixing it with any other article); nor should one give it in an iron vessel, nor disrespectfully. (58)

[By offering food] in a golden vessel, or in an *Edumvara* one, and particularly in the horn of a

rhinoceros, one comes by the most excellent sovereignty. (59)

He, who feeds the departed Manes in an earthen vessel, goes, with the eater, to the most dreadful hell of *Purodhā*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food, nor should [the eaters] quarrel with [one another] By begging food, one despatches oneself to a dreadful hell. (61)

Abstaining from speech, one should take food ; even when accosted, one should not describe the real virtues [of the food]. As long as the merits of the *Havi* are not described, the departed Manes partake of the food. (62)

[Disregarding] many others seeing him, a twice-born person, seated in the first row, should not take his meals. Such an ignorant person takes upon [himself] the sin of the [entire] row. (63)

The foremost of the twice-born, [who is] engaged, should not leave anything in a *S'rāddha*. Even he must not prevent one from offering *Māsha*-corns ; nor shall he look at another's food. (64).

A twice-born one, who being engaged in a rite for the departed Manes, does not eat *Māsha*-corns, is born, after death, as a beast for twenty-one births. (65)

One should make them [*i.e.*, the invited *Brāhmaṇas*] listen to the Vedic recitations, *Dharma-Sāstras*, *Itihasas* (History) *Purāṇs*, and the most beautiful portion [of the *S'āstras*] dealing with [the performance of] the *S'rāddha*. (66)

Thereupon one should offer food and scatter it on the earth before those who are unfed. Then accosting the

gratified [*Brāhmaṇs*] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water. (67)

After they have sipped the water, he should address them "*Bho ramyatām*," (Hon'ble Sirs, please take rest). Thereupon the *Brāhmaṇs* should say,—"*Swadhā*." (68)

Thereupon he should communicate the residue of the food unto the [*Brāhmaṇs* already] fed. Then commanded by the twice-borns, he should do what they say. (69)

In a *Pitṛi-S'rāddha* (i.e., *Ekoddhistha* and *Pārvaṇa*) "*Swadita*" should be uttered; in a *Goshtha* (i.e., a *S'rāddha*; described by *Viśwamitra*) "*Sunrita*"; in an *Abhyudaya S'rāddha*, "*Sampannam*"; and in a *Daiva*, "*Ruchitam*." (70)

Being speechless, he should send away first of all the *Brāhmaṇs* representing the Deities. Then looking towards the south, he should beg [the following] of the departed Manes. (71).

May [the number of] givers [in our family] multiply; may our children [be given to the reading and teaching of the] *Vēdas*; may reverential faith [in the *Vēdas*] not disappear [in our family; may riches, to be given away, multiply [in our family]. (72)

One should offer *Piṇḍas* and edibles unto the *Brāhmaṇs*, throw them into the Fire or water. The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons. (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Piṇḍa*]. Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end. (74)

The kinsmen being [gratified, one should, thereafter feed the servants. One should, afterwards, take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'rāddha*, or he,—who, having taken meals [there-at]; holds sexual intercourse,—is again born as a virgin, after having passed through [the hell of] *Mahāraurava*. (77)

One (*i.e.*, the performer of the *S'rāddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (78)

The twice-borns, who, having made presents in a *S'rāddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (79)

I have thus attentively described, in full, the rituals relating to a *S'rāddha*. An *Udāsīn* (an indifferent ascetic) should perform the *S'rāddha* with *A'ma* (raw or uncooked materials) and not with any thing else. (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'rāddha* with raw rice. A *S'ūdra* should always do the same. (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'rāddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Piṇḍas* with the same. (82)

He, who, having controlled his mind, performs the *S'rāddha*, according to these regulations, attains to the station of Vishṇu, being daily freed from his sins. (83)

Therefore the foremost of the twice-born ones,

should perform a *S'rāddha* with all care. By it the Eternal Lord becomes perfectly adored. (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'rāddha*] only with roots or fruits. (85)

One should not offer [*Piṇdas* at a *S'rāddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one]. Or such a person may offer [*Piṇdas*] for them to whom he [his father] offers the same. This is the opinion of the learned. (86)

One should offer [*Piṇda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else. (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content. Disregarding one alive, one should not offer [food to another]. Such is the *S'ruti* (Vedic regulation) transmitted. (88)

A *Dvamushyāyana* son* should offer *Piṇda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Piṇda* for the other father], if by his religious appointment he (*i.e.*, the son) is procreated by another on his barren wife.† (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Piṇda* for [the father]

* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband. Such a son should offer *Piṇdas* for his procreating father as well as the other father who is the husband of his mother. [See *Yājñavalkya*, Chapter I., *Sloka* 68—69.]

† *i.e.*, if there is no such contract between the parties, (the one procreating the son, and the person on whose wife the son is begotten) as that the son shall belong to them both.

who gives seed, for he is born of his semen. Otherwise, [he should offer it] to the *Kshétri* [father].* (90)

He should offer two *Piṇdas* both for the *Kshétri* (father), and the *Viji* (procreator); or in one (*S'rāddha*) he should offer it to the *Kshétri* after mentioning the name of the *Viji*. (91)

On the day of death, he should perform [the *S'rāddha*,] according to the regulation of the *Ekoddishtha*.† But determining the impurity, he should perform the *Kāmya-S'rāddha*, if he seeks any thing. (92)

One, seeking prosperity, should perform the *Abhyudaya-S'rāddha* in the fore part of the day. All [its rituals are like those of a] *Daiva*. No external rite should be performed. (93)

Darva (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice-born ones. He should say,—“Be ye gratified, *Nāndimukha-Pitris*.” (94)

First of all, the *S'rāddha* of the female ancestors should take place; then that of the male ones; then that of the [deceased] maternal grandfather. These three *S'rāddhas* have been laid down in the *Smṛitis* for the *Vṛiddhi* (i.e., offerings made to the Manes on prosperous occasions, such as the birth of a son, et .) (95)

First [before performing these *S'rāddhas*], offerings should be made unto the Deities. No work should be done from the left to the right. (96)

* The father on whose wife he has been begotten by another person with the former's permission.

† In the performance of the *S'rāddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day.

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice-born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Piṇḍas*; and having adored the *Mātrīs*, a learned person should perform three *S'rāddhas*. (97—98)

The *Mātrīs* (deceased female ancestors), being possessed by ire, seek to injure him, who, without performing the *Mātrī-Yajña*, performs a *S'rāddha*. (99)

CHAPTER VI.

[VARIOUS FORMS OF IMPURITY.]

IF any, amongst the *Sapiṇḍas*, is born or dead, the impurity of the *Brāhmaṇḍas*, say the learned, extends over ten days. (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kāmya*; nor should one think of the Vedic *Mantrams*. (2)

At this time, one, who keeps the [Sacred] Fire, being purified and shorn of anger, should feed the other (*i.e.*, pure twice-born persons. He should, with dried rice and fruits, offer oblations to the Fire for the departed Manes. (3)

Others should not touch them [who are in impurity]; nor should they offer food to the Spirits. In [an impurity] consequent on the birth of a] son, no sin is committed by touching [the other] *Sapiṇḍas*, with the exception of the mother. Again, in [an impurity of] death, it has been said by the Sages, that one can, on the fourth, or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Vēdas*. (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity], in the case of servants and unworthy* *Sapiṇḍas*, has been described [to extend over] ten days. (6)

A person possessing one qualification† [is purified] in four days; one possessing two,‡ in three days; and one possessing three, in one day. (7)

After the tenth day, one should fully read out the *Vēda* and offer oblations to the Fire. He (*i.e.*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch Manu has said. (8).

The period of impurity of those who do not perform religious rites, who are not read in the *Vēdas*, and who suffer from leprosy, etc., terminates with their death. (9)

The [period of] impurity, on the death of [*Nirguṇa*] *Brāhmaṇas*, ranges from three to ten nights. [Impurity on the death of a *Sapiṇḍa*,] before he is invested with the sacred thread, extends over three nights; and for ten nights; thereafter. (10)

[If a child] is dead within two years after its birth, the same [period of impurity, *i.e.*, ten nights] is for the parents. Such is desired [by the Law-givers]. [If the *Sapiṇḍa*] is highly unmeritorious, [one attains to] purity within three nights. (11)

* *Nirguṇa* persons are those who do not maintain the Sacred Fires, as described in the *S'ruti* and the *Smṛiti*.

† Two qualifications are the maintenance of either the *Srauta*-, or the *Smārta*-, Fire and Vedic studies.

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study.

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Rishis*] Three nights [form the period of impurity on the demise] of a child that has teethed. [A child is called] *Jātadanta* when the teeth grow. (12)

Immediate is [the purification, on the death of a child] who has not teethed ; [and impurity extends over] one night, before the ceremony of tonsure (*Chudākaraṇam*) [is performed within two years] ; and three nights, before the investiture with the sacred thread (*Upa-nayanam*) ; and ten nights, afterwards. (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only] ; the father, too,† becomes unfit to be touched. (14)

Immediate is the purification for the *Sapīṇḍas*, [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguṇa* (unmeritorious). (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguṇa Sapīṇḍas* ; and three nights, if it takes place after the ceremony of tonsure. (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapīṇḍas*, if they are highly disqualified. (17)

Immediate is the purification of the *Sapīṇḍas* on the dropping [of an embryo] by abortion. But if the *Sapīṇḍas* are greatly disqualified, a day and night

* *i.e.*, the impurity consequent on death does not affect them.

† Mother, of course, is also not to be touched.

[form the period of impurity] on account of abortion. (18)

Three nights have been laid down [as the period of impurity] for kinsmen, if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death, purification is attained with the termination of [the first impurity]. [If any such incident takes place] on the last day [of impurity, the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place, it terminates with that of death. (19—20)

If any impurity, multiplying sin,* takes place after [any other minor impurity],—one is purified by it (*i.e.* by its termination). Hearing of an impurity consequent on birth or death, a person, gone to another country, should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over, three nights have been spoken of [as the period of impurity] for the *Sapindas*. (21—22)

Hearing of a death after a year; a bath [brings on purification]. Under all circumstances and in all times,

* This is an impurity consequent on the death of father, mother, grandfather, etc., which is called *Guru*, or most important *as'oucha*, impurity. There is another reading "*ardhavrittimaḍās'ouchamurdhamanyenas'oudhyati*," meaning,—“if any impurity, of a more important character, takes place after half the period of another impurity is over, it lasts for the entire period to be observed for the latter, and at its termination one is purified.” Thus the meaning of the context is:—Supposing a person is in impurity for the death of a *Sapinda* kinsman. After four days his father or mother dies. In this case, his impurity does not end with the last day of the first one, but extends over the entire period beginning with the commencement of the latter.

immediate is the purification for a person who is observing a vow; for one who studies the *Vēdas*, and for one who is engaged in a work for carrying on his livelihood. [On the death of] maidens who have been engaged by words but not married, the father and the *Sapinda*-relations [have to observe impurity for] three nights. If marriage has been solemnized, [their] husbands [are to observe impurity]. One day has been prescribed in the *Smṛitis* [as the period of] impurity on the death of a maiden who has not been even orally engaged. (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth. [Impurity extends over] a night, [if she dies before] the ceremony of tonsure. (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage; and ten [nights] after that [form the period of impurity in her husband's family]. Three nights [form the period of] impurity on the death of a maternal grandfather. (27)

Similarly is to be known the period of impurity on the death of a uterine sister. *Pakṣhiṇi* (a night with the two days enclosing it,) [forms the period of impurity] on the death of relations formed by marriage as also of *Vāndhavas* (i.e., maternal uncles).. (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student. Immediate [is the purification] on the death of the king in whose territory [a person] lives. (29)

On the death of a married daughter [living] in the house, the father [has to observe impurity for] three days; three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (*i.e.*, widows married by him), of sons born in the family (*i.e.*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife. (30—31)

One night [is the period of impurity on the death] of an *Upādhyāya*, of *S'rotriya*s and of *Sapiṇḍa*-relations living in [a person's] house. (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (*i.e.*, one of the same family after fourteen generations). (33)

A *Brāhmaṇa* attains to purity within ten days; a *Kshatriya*, within twelve days; a *Vaishya*, within fifteen days, and a *Sūdra* within a month. (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriya*s, *Vais'ya*s, and the *Sūdras* who serve good *Brāhmaṇas* with undivided attention, one attains to purification within ten days like unto a *Brāhmaṇa* [himself]. (35)

[If a person born] in degraded castes, [serves the *Kshatriya*s and *Vais'ya*s] [he attains to purification] like the *Kshatriya*s and *Vais'ya*s.* [On the death of a *Sapiṇḍa*-] *Sūdra*, the impurity for the *Vais'ya*s, *Kshatriya*s and the *Brāhmaṇas* extends, in order, over six, three, and one night. O ye leading *Brāhmaṇas*, [similarly on the death of a *Sapiṇḍa-Vais'ya*] the impurity for the *Sūdras*, *Kshatriya*s and the *Brāhmaṇas* extends over

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days; and if a *Vais'ya*, within fifteen days.

a fortnight, six nights and three nights respectively. O ye foremost of the twice-born race, the impurity [on the death] of a *Kshatriya*, for the *Brāhmaṇas*, the *Vais'yas* and the *S'ūdras* [extends], it is said, over six nights and twelve days gradually.* (36—38)

On the death of a *Brāhmaṇa*, the *S'ūdras*, *Vais'yas*, and the *Kshatriyas* [should have to observe the usual period of impurity]. By performing the funeral rites of a *Brāhmaṇa* who is a *Sapiṇḍa* (i.e., for whom one is entitled to offer a *Piṇḍa*), a *Vipra* attains to purification within one night. The Lotus-sprung (Brahma) has said so. By taking meals or living with [that *Brāhmaṇa*], one attains to purification within ten nights. (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Brāhmaṇa*], a twice-born person (i.e., a *Brāhmaṇa*) becomes purified within ten; and a *Kshatriya*, within twelve days. (41)

A *Vais'ya* attains to purification within a fortnight and a *S'ūdra*, within a month; or again, in six, seven and three nights. (42)

Having cremated a helpless, friendless, poor *Brāhmaṇa*, the *Brāhmaṇas* and others attain to purification by drinking clarified butter after bathing. (43)

If out of love, a person of a lower caste touches, during the period of impurity, a higher caste, and a higher caste a lower one, he attains to purification with [the termination of] his impurity. [By following the

* These *S'lokas* conclusively prove that there was inter-caste-marriage prevalent at that time, otherwise these laws, relating to purification, would not have been promulgated by the Law-givers.

dead body of a] *Kshatriya*, [a *Bráhmaṇa*] attains purification in one day; and [following that of] a *Vais'ya*, in two days. (44)

[In following that of] a *S'údra*, three days have been spoken of [as the period of impurity]. [He should] again [practise] *Prāṇāyām* for a hundred times. If, before the bones of a *S'údra* are deposited, a *Bráhmaṇa* weeps with his (*i.e.*, the *S'údra's*) own people, [his] impurity lasts for three nights. One night is for a *Kshatriya* and *Vais'ya*, [if they do the same]. Otherwise (*i.e.*, after the depositing of the bones), a *Bráhmaṇa* [attains purification by bathing after a day or a night]. (45—46)

If, before the bones of a *Vipra* are deposited, a *Bráhmaṇa* weeps for him, he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on. (47)

He, amongst the *Bráhmaṇs* or other inferior castes who takes food with them (*i.e.*, those who are impure) or drives in the same conveyance, attains purification within ten days (*i.e.*, the fixed period of impurity). (48)

He who wilfully takes their (*i.e.*, impure persons') food, even if he be a Deity, attains purification after observing impurity [for the fixed period] and bathing after its termination. (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it]; thereafter, he should perform penances. (50)

The twice-born, who maintain [their] Sacred Fires, should on the death of their *Sapīṇdas*, observe impurity from the time of cremation; and others, from the hour of death. (51)

Sapīṇdatá (kinship connected by the offering of the

funeral rice-balls to the Manes) ceases in the seventh generation ;* *Samānodakabhāva*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person]. (52)

Father, grandfather and great-grandfather [who are entitled to *S'rāddha*], the *Lepabhājas*,‡ and one's own self,—these seven generations form the *Sapiṇḍas*. (53)

The Divine *Prajāpati* has said that *Sapiṇḍa*-relationship extends over [three generations] upwards [from the great-grandfather]. *Sapiṇḍa* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artizans, physicians, maid-, and man-, servants, kings, and royal officers have been described as to have immediate purification. Persons, who make daily charities ; one, who makes a *Niyama* (i.e., a particular promise); one, who knows the *Brahman*; religious students ; those, who are initiated ; those, who are engaged in religious rites ; a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances. (55—57)

* From a person with whom the calculation begins, six generations upwards and six generations downwards constitute the *Spindas*.

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth, according to some,) degree.

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great-grandfather); these wipings being offered to the three ancestors after the great-grandfather i.e., to paternal ancestors in the 4th, 5th and the 6th, degree,

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned. (58)

Immediate is the purification for those who have been killed by poison, by lightning, by the king, by the *Brāhmaṇs*, or by snake-bite. (59)

Immediate purification is laid down in a death by entering into fire, by jumping down from a high place, by taking poison, or by fasting; in that for *Brāhmaṇs* and kine; and in that while leading the life of a *Sannyāsin*. (60)

There is no impurity [at the death of] perpetual religious students, forest-recluses, *Yatins*, and religious students, as well as at that of an outcaste. [This has been said] by the learned. (61)

CHAPTER VII.

[PERSONS QUALIFIED TO PERFORM THE S'RA'DDHA.]

NO cremation, no funeral rites, no depositing of bones, no shedding of tears, [no offering of] *Piṇḍa* and no *S'rāddha* whatsoever; should be done for the degraded ones. (1)

There is no impurity for him who lays a violent hand on himself with fire, poison, etc. No cremation and no offering of water should be made for him. (2)

If, however, by a mistake one dies through fire, poison, etc., impurity should be observed for him and [the rite of offering] water should be performed. (3)

If a son is born [to a person], gold, paddy, kine, clothes, sesame, rice, oil, molasses, and clarified butter-

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire;—by the twice-born. If the dead body is not found, an image should be made with *Palāsa* [leaves];—and be only burnt by the *Sapinda*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Pindas* at the gate of the house for the deceased person. They should feed four *Brāhmaṇas*. On the second day, shaving† shall be done along with all kinsmen. (9—10)

Then the bones [of the deceased person] should be deposited by the *Jñātī* (chief-mourner) with all kinsmen. [The performer of the *S'rāddha* on that

* The usual practice is that the son should offer the *Pindas*. In the Text *Sarva* or all, is mentioned; because, in the absence of a son, all the *Sapindas* are qualified to offer *Pindas*.

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Jñātī* means the next kin who performs the funeral rite; and he is, therefore, qualified to perform the *S'rāddha* in the absence of a son.

day], should, with reverence, feed an uneven number of pure *Brāhmaṇds* not lesser than three. (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brāhmaṇds*. This rite is known as the first *S'rāddha*. (12)

On the eleventh day (for the *Brāhmaṇds*) and on [the day after] the twelfth (for the *Kshatriyds*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Piṇḍa* and a *Pavitra* (a *Kus'd*-reed) in honour of the deceased. And he should [perform the *S'rāddha*] every month on the day of death for one year. (13—14)

It is said that after full one year, the *Sapīṇḍikaraṇ* (annual *S'rāddha* for offering *Piṇḍas*) should be performed. O leading twice-born ones, [in that *S'rāddha* the performer) should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards. (15)

Thereupon with the *Mantrams*,—"Ye *Samānā*, etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitris* (grandfather, etc.). *Piṇḍas* should be offered in the same manner. (16)

It is laid down that *Sapīṇḍikaraṇ*, *S'rāddha* should be preceeded by the *Daiva*, (*i.e.*, offerings made to the Deities). There one should invite the departed Manes and point out again (*i.e.*, invoke) the deceased.* (17)

No separate rite should be performed for those deceased ancestors for whom *Sapīṇḍikaraṇ* has [once] been done. He, who makes separate *Piṇḍas*, becomes a destroyer of the departed Manes. (18)

* A deceased person is called *Prēta* till the celebration of the *Sapīṇḍikaraṇ-S'rāddha*, after which he is designated *Pitri*.

After the death of his father, a son should be well instructed in the word *Piṇḍa*. He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'rāddha*, which should be performed every year, must be done according to the regulation of a *Pārvaṇa*-(*S'rāddha*). Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Piṇḍas*, should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands. There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *I'svara*, attains to that great station which has been highly spoken of in the *Vēddas*. (23)

CHAPTER VIII.

[PENANCES FOR VARIOUS SINS.]

Penance for Brahminicide.

THE destroyer of a *Brāhmaṇa*, one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

* This is the ritual when the father dies after becoming a *Sannyāsin* or when the parents die on an *Amāvasyā*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded. (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Brāhmaṇa*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Brāhmaṇas* and temples. He should always accuse his ownself and think of the [dead] *Brāhmaṇa*. (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms]. (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

Or, for a *Brāhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification]. (9)

By offering food to a learned [*Brāhmaṇa*], one is freed from [the sin of] Brahminicide. A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice. (10)

The killer of a *Brāhmaṇa*, who gives his all unto a

Brāhmaṇa conversant with the *Vēdas*, or who sees the Bridge,* is freed from sins. (11)

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin]. (12)

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin. (13).

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of *Brāhmanicide* (for twelve years). (14).

Penance for the Theft of Gold.

A *Brāhmaṇa*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—“Do thou punish me.” (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Brāhmaṇa*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] “Punish me.” The king should [then] strike the thief (17—18).

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without

* This refers to the Bridge, constructed by *Rāma* over the Sea, at *Rāmes'waram*, in the District of Nadura, [in the Madras Presidency, popularly known as Adam's Bridge. This shows that this *Samhitā* must have been written after the *Rāmāyana* Period.

punishing [a thief], a king is visited with the sin of the thief. (19)

The fruit (*i.e.*, the sin) of gold-theft [committed by] another (*i.e.*, a *Brāhmaṇa*), is dissipated by [the performance of] austerities. Putting on a tattered cloth, a *Brāhmaṇa* should practise the *Brāhma*-vow in the forest [for twelve years]. (20)

By [either] taking the final bath in a Horse-Sacrifice, or by giving unto the *Brāhmaṇs* gold equal to the weight of his own body, a twice-born person is [also] purified. (21)

A *Brāhmaṇa*-thief of gold, for the expiation of that sin, leading a continent life, should practise hard austerities for a year. (22)

Penance for Knowing a Step-Mother.

By knowing a step-mother, under the influence of lust, a *Brāhmaṇa* should embrace a female-form, made of black iron after his heart and heated. (23)

Or having cut off himself his generative organ and testes and taken them in his palms, he should proceed straight on to the south or to the west till the destruction of his body. (24)

Or, for expiation, he should meet with death for his preceptor, or he should practise the *Brahma*-vow [for twelve years]. In a year [he is also purified] by embracing the branch [of a tree] full of thorns. (25)

Being self-restrained he should lie down on earth. A *Vipra*, being self-controlled and with a tattered cloth on, should practise hard austerities for a year. One, knowing a step-mother, should thus be freed [from the sin.] (26).

The foremost of the twice-born becomes freed [from the sin] by taking the final bath in a Horse-Sacrifice,

Leading a continent life, always practising austerities taking his meals at the eighth period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin. (27—28)

Or he should perform four or five *Chāndrāyaṇas*. (29)

Penance for the Sin of mixing with the Degraded.

IF a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person, amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year. (30—31)

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners. (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brāhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self-controlled, should perform [the vow of] fasting at a holy place. (33—34)

Or meditating on *Kapardin* (*Śiva*), he should enter into the fire or water. *Munis*, conversant with religious rites, have not seen of any other means of redemption [for them]. (35)

* It shows that a rich man is freed from the sin by making proper gifts.

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS.]

By willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chândráyaṇas*. (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chândrayaṇa*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakrichha* (a kind of penance). By knowing a woman in [her] menses, [one should attain] purification [by fasting] for three nights. (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Bráhmaṇa*] is purified by a *Chândráyaṇa* or by a *Paráka* (a kind of penance). The Divine Unborn (*Brakmā*) has said so. (6)

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights. (7)

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice-born person should perform a hard austerity extending over twelve [days]. (8).

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron

Having slain a crane, *Raṅgana*-mouse, *Kṛitalambhak*-boar, a black-spotted raven, *Tilāt*, francoline partridge or a parrot,—[one should give away] a two-years-old calf; and a three-years-old one, for having killed a heron. (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti*-bird, a monkey, or a *Bhāsa*,—one should make a gift of a cow unto a *Brahmaṇa*. (11)

By slaying animals living on flesh or deer, one should give away a milch-cow; [by killing] animals that do not take flesh, a calf; and [by killing] a camel, gold weighing five rupees. (12)

By killing animals having bones, [one should] present something to a *Vipra*; and by killing those that have no bones, one is purified by *Prāṇāyāma*. (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred *Rik*-verses. (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants]. By killing, by mistake, [a cow], one should perform the *Chāndrāyaṇa* and the *Parāka*. (15)

There is no penance for willingly killing her (*i.e.*, a cow). By stealing men, women, houses, tanks, wells or other watery expanses,—one is purified by the *Chāndrāyaṇa*. By stealing articles of little value from another's house, one should perform the austere *Sāntapana* for self-purification. The five ingredients supplied by the cow (*Pañchagavya*) [form] the purification for pilfering rice, etc., and wealth. (16—18)

Fasting for three nights is [the penance for pilfering] grass, wood, trees, flowers, garments, hide, meat and fish. (19)

Fasting for twelve nights is [the penance for stealing] diamonds, corals, precious stones, gold, silver, iron, belmetal and pebbles. (20)

[For robbing] cloven-footed and one-hoofed animals, one should perform the self-same penance (*i.e.*, fasting for twelve nights). [He, who] pilfers birds and medicinal herbs, [should live on] milk for three days. (21)

[There is] no [penance for taking] the meat [of animals] sacrificed unto a deity; [for taking any other meat, one] should perform the *Chāndrāyaṇa*. Or, fasting for twelve days, he should offer oblations of clarified butter to the Fire with the *Kushmaṇḍa*-[*Mantram*]. (22)

By eating [the meat of] a mungoose, owl or a cat, one should perform the *Sāntapanam*. By eating [that of] a dog, one is purified by performing a mortifying penance or by looking at an auspicious planet. (23)

And he should then perform the initiatory rites as laid down before [by the preceptors]. By eating a porcupine, crane, swan, *Karaṇḍava* (water-fowl), or a *Chakravāka*,—one should fast for twelve days. By eating a pigeon, *Titiva*-bird, *Bhāsa*, parrot, *Sārasa* (a kind of crane), a leech, or a goose,—one should perform the same penance. By eating a porpoise, bean, meat, fish, or a boar,—one should perform the same penance. By eating a cuckoo, a bird living on fish, a frog, or a snake,—one attains to purification by living, for a month, on barley boiled with the urine of a cow. By eating water-ranging animals, those born in water, those killed by *Rākshasas*; those having blood-red feet,—one should perform the self-same penance for a week. By taking the meat of a dead or a useless animal procured for one's use, one should perform the same penance for the expiation of the sin. By eating a pigeon, an elephant, a pot-herb, a fowl, a *Rajaka*

or an alligator,—one should perform the *Prájápatya* (penance). By eating onion or garlic, one should perform the *Chándráyana*. (24—31)

[By eating] the *Vártaku*, (the egg-fruit), or the *Tañduliya* (broken rice), [or the both],—one is purified by *Prájápatya*. [By eating] the *As'mantaka* (a plant from the fibres of which a *Bráhmana*'s girdle may be made), or what comes near,—one is purified [by performing] the *Taptakrichha*. By eating [the flesh of] a man or a hare, one is purified by *Prájápatya*. By eating bottle-gourd or turnip, one should perform the very same penance. (32—33)

By eating *Udumvara*, one is purified by self-sought [penance of] *Taptakrichha*. By eating useless (*i.e.*, not dedicated to a deity), *Kṛisara Samjáva* (a kind of pudding), *Páyasa* (rice boiled with milk, cake, *Sushkali* (a preparation of cake),—one is purified by performing this penance for three nights. By drinking milk, unworthy of being drunk, [all], especially a *Brahmacháarin* becomes purified in a fortnight by living on barley boiled with the urine of a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she-buffaloe, that of a (similar) she-goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self-same penance. By taking unnatural transformations of these (such as, curd, etc.,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *S'raqdha*, or on the occasion of a birth or death,—a *Bráhmana* becomes purified by attentively (performing) the *Chándráyana*. A twice-born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chāndrāyaṇa*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛichha*. Having taken boiled rice from a *Chāṇḍāla*, a twice-born person should completely perform the [penance of] the *Chāndrāyaṇa*. (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Samskāras* (rites of purification). (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Santapanam*. (43)

[By taking] *Bhasa*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brāhmaṇa* becomes purified by *Prājāpatya* and a painfully restricted diet. (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakṛichha*; a *Vaisya* three distressing penances; [and a *Brāhmaṇa*,] the *Chāndrāyaṇa*. (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

By drinking water sullied with urine or excreta, one should perform the *Santapanam* capable of purifying the body. (47)

If a *Brāhmaṇa* unknowingly drinks water in a well

or a vessel belonging to a *Chandala*, he should perform the *Santapanam* destructive of sins. (48)

By drinking water touched by a *Chandala*, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the *Pañchagavya*.* (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice-born person should perform the *Taptakrichha*. (50)

By marrying in another caste (*i.e.*, a *Sudra*-maiden), one (*i.e.*, a *Brakmana*) becomes a *Mahāpātakin* (great sinner). By associating with such a sinner, one also becomes a sinner. (51)

By simply marrying a maiden of different caste, twenty-four penances are [to be performed]; half of those, for living with her; there is no penance in procreating a son [on her]. (52)

By taking food, out of ignorance, after seeing a *Mahāpātakin*, a *Chandala*, or a woman in [her] menses,—one is purified [by fasting] for three nights. (53)

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night. [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance. So the Divine Lotus-Sprung Deity has said. (54)

By eating dry [meat], rotten or foul-smelling articles,—a twice-born person should fast. [He should] do it again and again. (55)

By officiating as a priest for servants, [or by helping] others (*i.e.*, other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung.

unworthy deeds,—[a *Brāhmaṇa*] becomes purified by three distressing penances. (56)

By performing the cremation of those who have been killed by a *Brāhmaṇa*, a twice-born person becomes purified by a *Prājāpatya*, living [all the while] on barley boiled with the urine of a cow. (57)

He, who having his body anointed with oil, passes urine or excreta, or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night. (58)

By disregarding (*i.e.*, not performing *Homa*) *Vivāha*-Fire for a day, a leading twice-born person becomes purified in three nights; [and by doing so] for three nights again, [one becomes purified by fasting for] six days. (59)

By neglecting it for ten or twelve days, one should perform the most distressing *Chāndrayāna* for the expiation of that sin. (60)

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform a penance. So has the Divine Lord said. (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants, one should perform three distressing (*Prājāpatyas*) and *Chāndrayānas*. (62)

[Then] by again performing all the purificatory rites, such as the *Jātakarmaṇ*, etc., twice-born persons [are] purified. They should, having an eye on religion, completely perform this penance. (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachārin*].—taking his meals once,

and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gāyatrī* eight thousand times and be [thus] purged of [his sin.] (64—65)

If a householder, out of mistake, does not perform his *Sandhyā*-adoration or deviates from the performance of a *Snātaka*-vow, he should fast for the day. (66)

In consequence of wilfully [neglecting the *Sandhyā*], the foremost of the twice-born should perform the distressing penance [of *Prājāpatya* for full one year, and should perform the *Chāndrāyana*, [if he does so] for livelihood. [And] by making a gift of kine, [he is] purged of [his sins]. (67)

If he does so, prompted by agnosticism, a twice-born person should perform the *Prājāpatya*. By performing the *Taptakṛichha*, one is purged off of [the sin of] acting against the Deities and preceptors. (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude, enter into the water. (69)

The purification of the offspring [of sinners, is brought about] by taking food in the night of the third day for a month, the recitation of the *Samhitā* or the performance of *S'ākala-Homa*.* (70)

By putting on a blue or a dark-blue raiment, a *Brāhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after bathing. (71)

By reciting the *Vēds*, *Dharma-Sāstras* and the

* The rite of offering oblation to the Sacred Fire as followed by the *S'ākala* School of the *Rig-Vēda*.

Purāṇas before the *Chāṇḍālas*, one is purified by the *Chāṇḍrāyaṇa*. There is no other means of redemption for him. (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Brāhmaṇa* becomes purified either by the *Chāṇḍrāyaṇa* or the *Prājāpatya*. (73).

If, without washing his mouth after taking his meals, a twice-born person touches a *Chāṇḍāla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prājāpatya* for purification. (74)

By touching a *Chāṇḍāla*, a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (75)

If, out of mistake, one touches an article touched by a *Chāṇḍāla*, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gāyatri*. (76)

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (77)

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire. (78).

By touching the dead body of a *Chāṇḍāla*, the foremost of the twice-born should perform the distressing penance [of *Prājāpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (79)

Having touched spirituous liquor, a twice-born person should perform the *Prāṇāyam* thrice [for] purification.

[By touching] onion or garlic, one. is purified by drinking clarified butter. (80)

Being bitten by a dog [on the lower part of the navel], a *Brāhmaṇa* should drink milk only in the evening for three days ; threefold is the penance, if bitten on the upper part of the navel. (81)

Threefold is the penance, [if bitten] on the arms ; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gāyatrī*. (82)

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the *Prajāpatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction) ;—as also he, who does not know his wife after the menses ;—should perform half the *Prajāpatya*. (84)

He,—who, without water or entering into water passes urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.* (85)

A householder, [who does so by practice], should fast for three days [and] recite the *Gāyatrī* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *S'ūdra*, should recite the *Gāyatrī* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Chāndrāyana*, living on boiled barley. By making unequal gifts in the

* This is the penance for a person who cannot suppress the motion while in water and so forth.

same row, one is purified by [the distressing penance of [*Prājāpatya*]. (86—88).

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantram* "*Agnindraja*." (89).

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (90)

[By becoming] ungrateful to a *Brāhmaṇa* [after having lived] in his house, [one] should perform the penance for five years. By disregarding an elderly *Brāhmaṇa* by uttering *Hum* or *Thou*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutation. By striking [a *Brāhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance ; and by [actually] striking him, a most distressing one. (91—93)

By shedding a *Brāhmaṇa's* blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform a purifying penance. (94)

By spitting before a Deity or a *Rishi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (95)

By defeating a *Brāhmaṇa* in a discussion about *Mīmāṃsā*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Chāndrayana*. The foremost of the twice-born, who, out of malevolent

feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Chānārāyaṇa*. For vilifying the Deities, the *Rishis*, or the *Védās*, a twice-born person should fully perform the *Prājāpatya*. By conversing with such [persons], one should, after bathing, adore the Deities. (96—99)

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (100)

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kshatriya*, one should perform, for a year, the penance for Brahmanicide. After that period, one should give away a thousand kine together with a bull. (101)

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Mūśhā*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water. (102)

Being touched by a *Chandāla* or a *S'wapacha* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra*, there is no sin in the younger brother's marrying before the elder. (104)

He,—who, on the last day of the dark fortnight, adores a *Brāhmaṇa*-lady, thinking of the Grandfather *Brahmā*,—becomes freed from all sins. (105)

Having obtained the auspicious day of *Amāvasyā*, one should adore *Yama* (the Regent of the Dead) and *Bhava* (*S'iva*). And having fed the *Brāhmanas* [on that day], he becomes freed from all sins. (106)

Having adored, with all the leading *Brāhmaṇas*, *Mahādēva* on the eighth, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

Having seen the three-eyed Deity with all the ingredients of adoration in the first *Yama* (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

One, by reciting the *Gayatrī*, for ten thousand times, is freed from all sins. (110)

THE END.

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याज्ञवल्क्य संहिता ।

—:०:—

प्रथमोऽध्यायः ।

योगीश्वरं याज्ञवल्क्यं सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणां नो ब्रूहि धर्मानशेषतः ॥ १
मिथिलास्यः स योगीन्द्रः क्षणं ध्यात्वा ब्रवीन्मुनीन् ।
यस्मिन् देशे ऋगः कृष्णस्तस्मिन् धर्मान्निबोधत ॥ २
पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्नानानि विद्यानां धर्मस्य च चतुर्दश ॥ ३
मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनवृद्धस्मृती ॥ ४
पराशरव्यासशङ्खलिखिता दक्षगीतमौ ।
शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥ ५
देशकाल उपायेन द्रव्यं अज्ञासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकलं धर्मलक्षणम् ॥ ६
श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक् सङ्कल्पजः कामो धर्ममूलमिदं स्मृतम् ॥ ७
इत्याचारदमाहिंसा दानं स्नाध्यायकर्म च ।
अयन्तु परमो धर्मी यद्योगेनात्मदर्शनम् ॥ ८

याज्ञवल्क्य संहिता ।

चत्वारो वेदधर्मज्ञाः पर्वद्वयविद्यमेव वा ।

ज्ञा ब्रूते यत् स धर्मः स्वादेकोऽथाध्यात्मवित्तमः ॥ ८

ब्राह्मणत्रियविद्यूद्रा वर्णास्वाद्याख्यो द्विजाः ।

निषेकादिस्मनान्तास्तेषां वै मन्त्रतः क्रियाः ॥ १०

गर्भाधानमृतौ पुंसः सवनं स्रन्दनात् पुरा ।

बहेऽष्टमे वा सौमन्तः प्रसवे जातकर्म्म च ॥ ११

अह्नयेकादशे नाम चतुर्थे मासि निष्क्रमः ।

बहेऽस्रप्राशनं मासि चूडा कार्या यथाकुलम् ॥ १२

एवमेनः शर्म याति वीजगर्भससुज्ञवम् ।

तुश्यामेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः ॥ १३

गर्भाष्टमेऽष्टमे वाग्ने ब्राह्मणस्योपनायनम् ।

रात्रामिकादशे सैके विशामेके यथाकुलम् ॥ १४

उपनीय गुरुः शिष्यं महाध्यावृत्तिपूर्वकम् ।

वेदमध्यापयेदेनं शौचाचारांश्च शिष्ययेत् ॥ १५

दिवा सन्धासु कर्कस्यब्रह्मसूत्र उदसुखः ।

कुर्वाणश्चपुरोषे तु रात्रौ चेद्विद्यासुखः ॥ १६

वृद्धीतशिष्यबोत्थाय मृद्भिरप्युद्धतैर्जलैः ।

गन्धलेपचयकरं कुर्याच्छीघ्रमर्तान्द्रतः ॥ १७

अन्तर्जगुः शुची देशे उपविष्ट उदसुखः ।

प्राग्वा ब्राह्मणे तीर्थेन द्विजो नित्यसुपसृजेत् ॥ १८

कनिष्ठादेशिन्मृष्टमूलान्धयं करस्य च ।

प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात् ॥ १९

त्रिःप्राश्यापो द्विरुक्षृण्य खान्यग्निः समुपसृजेत् ।

अग्निसु प्रकितित्वाभिर्हीनाभिः फेनकुदुबुदैः ॥ २०

ऋत्कण्ठतालुगाभिस्तु यथासङ्गं द्विजातयः ।

शुधेरन् स्त्री च शुद्रश्च सक्तत्सृष्टाभिरन्ततः ॥ २१

स्नानमद्देवतैर्मास्त्रैर्मार्जनं प्राणसंयमः ।

सूर्यस्य चाप्युपस्थानं गायत्र्या प्रत्यहं जपः ॥ २२

गायत्रीं शिरसा साधे जपेष्ट्याह्वतिपूर्विकाम् ।

प्रतिप्रणवसंयुक्तां चिरयं प्राणसंयमः ॥ २३

प्राणानायम्य सम्प्रोक्ष्य दृष्ट्वेनाद्देवतेन तु ।

जपन्नासोत सावित्रीं प्रत्यगा तारकोदयात् ॥ २४

सन्ध्यां प्राक्प्रातरवेह तिष्ठेदासूर्यदर्शनात् ।

अग्निकार्यं ततः कुर्यात् सन्ध्ययोरुभयोरपि ॥ २५

ततोऽभिवादयेद्ब्रह्मज्ञानसावहमिति ब्रुवन् ।

गुरुश्चैवापुत्रपासोत स्वाध्यायार्थं समाहितः ॥ २६

आहूतवाप्यधीयीत खम्बश्चास्मै निवेदयेत् ।

द्वितश्चास्वाचरेन्नित्यं मनोवाक्कायकर्मभिः ॥ २७

ज्ञतन्नाद्रोहिमेधाविशुचिकल्पायसूचकाः ।

अध्याप्या धर्मतः साधुशक्तास्तज्ञानवित्तदाः ॥ २८

दण्डाजिनोपवीतानि लेखलाक्षैव धारयेत् ।

ब्राह्मणेषु चरेद्भैक्षमनित्येष्वात्मव्रतये ॥ २९

आदिमध्यावसानेषु भवच्छब्दोपलक्षिता ।

ब्राह्मचर्यचर्याविशां भैक्षचर्या यथाक्रमम् ॥ ३०

ज्ञताग्निज्ञार्थो भुञ्जीत वाग्यतो गुर्वनुन्नया ।

आपोशानक्रिया पूर्वं सत्कृत्वाश्रमकुत्सयन् ॥ ३१

ब्रह्मचर्ये स्थितो नैकमश्रमयादनापदि ।

तादृशः काममश्रोयाच्छास्त्रे व्रतमपीडयन् ॥ ३२

मधुमांसाच्छनोच्छिष्टशुक्लप्राणिहिंसनम् ।
 भास्करालोकनाम्नीलपरिवादांश्च वर्जयेत् ॥ ३३
 स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।
 उपनीय ददद्देदमाचार्यः स उदाहृतः ॥ ३४
 एकदेशमुपाध्याय ऋत्विग्यज्ञक्रदुच्यते ।
 एते मान्या यथापूर्वमेभ्यो माता गरीयसी ॥ ३५
 प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा ।
 ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे ॥ ३६
 अथ षोडशाब्दाद्द्विंशच्चतुर्विंशच्च वत्सरात् ।
 ब्रह्मवचविशां कालं श्रीपनायनिकः परः ॥ ३७
 अतः ऊर्ध्वं परन्वेते सर्वधर्मवहिष्कृताः ।
 सावित्रीपतिता ब्राह्म्या ब्राह्म्यस्त्रीमादृते क्रतोः ॥ ३८
 मातुर्यदग्रे जायन्ते द्वितौयं मौष्णिवन्धनात् ।
 ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः ॥ ३९
 यज्ञानां तपसाश्चैव शुभानाश्चैव कर्मणाम् ।
 वेद एव द्विजातीनां निःश्रेयसकरः परः ॥ ४०
 मधुना पथसा चैव स देवांस्तपयेद्विजः ।
 पितृंश्च मधुसर्पिर्भ्यामृचोऽधीते तु योऽन्वहम् ॥ ४१
 यजुंषि शक्तितोऽधीते योऽन्वहं स धृतामृतैः ।
 प्रीणाति देवानाज्येन मधुना च पितृंस्थया ॥ ४२
 स तु सोमहृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् ।
 सामानि तृप्तिं कुर्याच्च पितृणां मधुसर्पिणा ॥ ४३
 मेदसा तर्पयेद्देवानथर्वाङ्गिरसः पठन् ।
 पितृंश्च मधुमर्पिर्भ्यामन्वहं शक्तितो द्विजः ॥ ४४

वाकोवाक्यं पुराणञ्च नाराशंसीशगायिकाः ।
 इतिहासांस्तथा विद्यां योऽधीते शक्तितोऽन्वहम् ॥ ४५
 मांसचौरौदनमधुतर्पणं स दिवौकसाम् ।
 करोति दक्षिञ्च तथा पितॄणां मधुसर्पिषा ॥ ४६
 ते दक्ष्णास्तर्पयन्त्ये नं सर्व्वकामफलैः शुभैः ।
 यं यं क्रतुमधीयेत तस्य तस्याप्नुयात् फलम् ॥ ४७
 त्रिर्व्विंशत्तत्पूर्णपृथिवीदानस्य फलमश्रुते ।
 तपसश्च परस्येह नित्यं साध्यायवान् द्विजः ॥ ४८
 नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधौ ।
 तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा ॥ ४९
 अनेन विधिना देहं साधयन् विजितेन्द्रियः ।
 ब्रह्मलोकमवाप्नोति न चेह जायते पुनः ॥ ५०
 गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।
 वेदं व्रतानि वा पारं नीत्वाप्युभयमेव वा ॥ ५१
 अविष्णुतत्र ब्रह्मचर्य्यो लक्षण्यां स्त्रियसुदृढेत् ।
 अनन्यपूर्व्विकां कान्तामसपिण्डां यवीयसीम् ॥ ५२
 अरोगिणीं भ्रातृमतीमसमानार्धगोत्रजाम् ।
 पञ्चमात् सप्तमादूर्द्ध्वं मादृतः पिबतस्तथा ॥ ५३
 दशपुरुषविध्याताच्छ्रोत्रियाणां महाकुलात् ।
 स्त्रीतादपि न सञ्चारिरोगदोषसंमन्वितात् ॥ ५४
 एतैरेव गुणैर्युक्ताः सवर्णः श्रोत्रियो वरः ।
 यज्ञात् परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः ॥ ५५
 यदुच्यते द्विजातीनां शूद्राहारोपसंग्रहः ।
 न तन्मम मतं यस्मात्तन्नात्मा जायते स्वयम् ॥ ५६

याज्ञवल्क्य संहिता ।

तिस्रो वर्णानुपूर्वेषु हे तथैका यथाक्रमम् ।
 ब्राह्मणक्षत्रियविशां भार्या स्वा शूद्रजन्मनः ॥ ५७
 ब्राह्मो विवाह आश्रय दीयते शस्त्रालङ्कृता ।
 तज्जः पुनात्युभयतः पुरुषानेकविंशतिम् ॥ ५८
 यज्ञस्त्रायत्विजे देव आदायाषेस्तु मोक्षयम् ।
 चतुर्दश प्रथमजः पुनात्युत्तरजश्च षट् ॥ ५९
 इव्युक्ता चरतां धर्मं सह या दीयतेऽर्थिने ।
 स कायः पावयेत्तज्जः षट्षड् वंशान् सहात्मना ॥ ६०
 आसुरो द्रविणादानात्रान्धर्व्यः समयाश्रयः ।
 राक्षसो युद्धहरणात् पैशाचं कन्याकाच्छलात् ॥ ६१
 पाणिर्ग्राह्यः सवर्णासु गृह्णीयात् क्षत्रिया शरम् ।
 वैश्या प्रतोदमादद्याद्देदने त्वग्रजन्मनः ॥ ६२
 पिता पितामहो भ्राता सकुल्यो जननी तथा ।
 कन्याप्रदः पूर्व्वनाशि प्रकृतिस्थ परः परः ॥ ६३
 अग्रयच्छन् समाप्नोति भ्रूणहत्यामृतावृत्तौ ।
 गम्यत्वभावे दातृणां कन्या कुर्व्यात् खयंवरम् ॥ ६४
 सक्तत् प्रदीयते कन्या हरंस्तां चौरदण्डभाक् ॥
 दत्तामपि हरेत् पूर्वाच्छ्रेयांश्चेद्वर आत्रजेत् ॥ ६५
 अनास्थाय ददद्दोषं दण्ड्य उत्तमसाहसम् ।
 अदुष्टाश्च त्यजन् कन्यां दूषयंश्च मृषा शतम् ॥ ६६
 अक्षता वा क्षता चैव पुनर्भूः संस्क्रता पूनः ।
 स्त्रेरिणौ या प्रतिं हित्वा सवर्णं कामतः अयेत् ॥ ६७
 अपुत्रां गुर्व्वनुज्जातो देवरः पुत्रकाम्यया ।
 सपिण्डो वा सगोत्रो वा हृताभ्यक्त ऋतावियात् ॥ ६८

याज्ञवल्क्य संहिता ।

आ गर्भसम्भवाद्दृष्टेत् पतितस्त्वयथा भवेत् ।
 अनेन विधिना जातः क्षेत्रजः स भवेत् सुतः ॥ ६८
 ह्यताधिकारां मलिनां पिण्डमात्रोपजीविनीम् ।
 परिभृतामधः शय्यां वासयेद्द्व्यभिचारिणीम् ॥ ७०
 सोमः शौचं ददौ तासां मन्त्रव्याख्यं शुभं गिरम् ।
 पावकः सर्वमेध्यत्वं मेध्या वै योषितो ज्ञातः ॥ ७१
 व्यभिचारादृतो शुद्धिर्गर्भं त्यागो विधीयते ।
 गर्भभर्त्तृवधादौ च तथा महति पातके ॥ ७२
 सुरापी व्याधिता धूर्त्ता वन्ध्याः प्रियंवदा ।
 क्षोप्रसूत्राधिवेत्तव्या पुरुषद्वेषिणी तथा ॥ ७३
 अधिविज्ञा तु भर्त्तव्या महदेनाऽन्यथा भवेत् !
 यपानुकूल्यं दम्पत्योस्त्रिवर्गस्तत्र वर्णते ॥ ७४
 मते जीवति वा पत्नौ या नान्यमुपगच्छति ।
 सह कीर्त्तिमवाप्नोति मोदते चोमया सह ॥ ७५
 आन्नासम्पादिनीं दद्यात् वीरसूत्रं प्रियवादिनीम् ।
 त्यजन् दाप्यस्तृतीयांशमद्रव्यो भरणं स्त्रियाः ॥ ७६
 स्त्रीभिर्भर्त्तृवचः कार्यमेष धर्मः परः स्त्रियाः ।
 आ शुद्धेः सम्प्रतीक्ष्यो हि महापतकदूषितः ॥ ७७
 लोकानन्धं दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ।
 यन्मातृस्मात् स्त्रियः सेव्या भर्त्तव्याश्च सुरचिताः ॥ ७८
 षोडशर्त्तूनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
 वज्रचार्येण पर्व्याख्यायाश्चतसस्तु वर्जयेत् ॥ ७९
 एवं गच्छन् स्त्रियं क्षामां मघां मूलञ्च वर्जयेत् ।
 यस्त इन्द्री सक्तत् पुत्रं लक्ष्यं जनयेत्पुमान् ॥ ८०

यथाकामौ भवेदापि स्त्रीणां वरमनुत्तरम् ।
 स्वदारनिरतश्च स्त्रियो रक्षा यतः स्मृताः ॥ ८१
 भर्तृभ्रातृपितृप्रातिश्वश्रूश्चश्वशुरदेवरेः ।
 वन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाग्रजैः ॥ ८२
 संयतोपस्कारा दद्याद् दृष्टा व्ययपरात्म स्त्री ।
 कुर्व्याच्छशुरयो पादवन्दनं भर्तृतत्परा ॥ ८३
 क्रीडां शरीरसंस्कारं समाजीतृष्वदशनम् ।
 हास्यं परमृष्टे यानं त्वजेत् प्रोषितभर्तृका ॥ ८४
 रक्षेत् क्षत्र्यां पिता विद्यां पतिः पुत्रास्तु वार्षिके ।
 अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न क्षचित् स्त्रियाः ॥ ८५
 पितृमातृसुत भ्रातृश्वश्रूश्चश्वशुरमातुलैः ।
 हीना न स्वादिना भर्ता गर्हणीयान्यथा भवेत् ॥ ८६
 पतिप्रियङ्गिते युक्ता स्वाचारा संयतेन्द्रिया ।
 इह कौर्त्तिमवाप्नोति प्रेम्ण चानुपमं सुखम् ॥ ८७
 सत्त्वामन्यां सवर्णायां धर्मकार्यं न कारयेत् ।
 सवर्णासु विधौ धर्मं ज्येष्ठया न विनेतराः ॥ ८८
 दाहयित्वाग्निहोत्रे च स्त्रियं वृत्तवतीं पतिः ।
 चाहरेद्विधिवद्द्वारान्मूर्त्तैवाविशम्बयम् ॥ ८९
 सवर्षेभ्य सवर्णासु जायन्ते वै सजातयः ।
 अनिन्देषु विवाहेषु पुत्राः सन्तानवर्धनाः ॥ ९०
 विप्रान्मृदाभिषिक्तो हि क्षत्रियाणां विशः स्त्रियाम् ।
 अम्बष्ठः शूद्रां निषादो जातः पारश्वोऽपि वा ॥ ९१
 वैश्याशूद्रोस्तु राजन्यान्माहिष्योऽपि सुतौ स्मृतौ ।
 वैश्यास्तु कारणः शूद्रां विद्यास्त्रेव विधिः स्मृतः ॥ ९२

याज्ञवल्क्य संहिता ।

ब्राह्मणां चतुर्यात् सुतो वैश्वदेवकक्षया ।
 शुद्धाज्यातस्तु चाष्टालः सर्वधर्मवह्निष्कृतः ॥ ८३
 चतुर्या मागधं वैश्वच्छूद्रात् चत्तारमेव तु ।
 शुद्धादायोगवं वैश्वं जनयामास वै सुतम् ॥ ८४
 माहिषेष करस्यान्तु रथकारः प्रजायते ।
 असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥ ८५
 जात्युत्कर्षी युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा ।
 ज्यत्स्ये कर्मणां साम्यं पूर्ववक्षोत्तराधमम् ॥ ८६
 कर्म क्षार्त्तं विवाहाग्नीं कुर्वीत प्रत्यहं गृह्ये ।
 दायकास्तृतेनापि त्र्योतं वैतानिकाग्निषु ॥ ८७
 शरीरचिन्तां निर्व्यस्रं क्षतग्रौचविधिर्हिजः ।
 प्रातःसन्ध्यासुपासीत दन्तधावनपूर्वकम् ॥ ८८
 इत्याग्नीन् सूर्यदेवत्यान् जपेन्नान् समाहितः ।
 वेदार्यान्धिगच्छेच्च शास्त्राणि विविधानि च ॥ ८९
 उपेयादीश्वरश्चैव योगश्चेमार्थं सिद्धये ।
 ज्ञात्वा देवान् पितॄंश्चैव तर्पयेदर्चयेत्तथा ॥ ९०
 वेदावर्णपुराणानि सेतिहासानि शस्त्रितः ।
 जपयज्ञप्रसिद्धये विद्याश्चाध्यात्मिकीश्चपेत् ॥ ९१
 बलिकर्गस्त्रधाहोमसाध्यायातिथिसत्क्रिया ।
 भूतपितृमरुतमनुष्वापां महामखाः ॥ ९२
 देवेभ्यश्च इतादवाष्टेषाम्भूतबलिं हरेत् ।
 अथ भूमौ जवाण्डासवायसेभ्यश्च निक्षिपेत् ॥ ९३
 अथ पित्रमनुषेभ्यो देवेमप्यन्वहं जसम् ।
 जाम्नायमन्वहं कुर्वीत पचेदन्नमात्मने ॥ ९४

याज्ञवल्का संहिता ।

वालं सुवासिनौवृद्धगर्भिण्यातुरकन्धकाः ।

सन्धोण्यातिथिदृत्वांश्च दम्पोत्योः शेषभोजनम् ॥ १०५

आपोशानेनोपरिष्टादधस्तादग्नता तथा ।

अनम्नममृतञ्चैव कार्यमन्नं द्विजन्मना ॥ १०६

अतिथित्वेन वर्णेभ्यो देयं शक्त्यानुपूर्व्यंशः ।

अप्रशोद्योऽतिथिं सायमपि वाग्भूदृणोदकः ॥ १०७

सत्कृत्य भिक्षवे भिक्षा दातव्या सत्रताय च ।

भोजयेद्भागतान् काले सखिसम्बन्धिवान्धवान् ॥ १०८

महोर्ध्वं वा महाज वा ओत्रियायोपकल्पयेत् ।

सत्क्रियान्वासनं स्वादु भोजनं सूनुतंवचः ॥ १०९

प्रतिसंवत्सरस्वर्घ्याः स्नातकाचार्यपार्थिवाः ।

प्रियो विवाहश्च तथा यज्ञं प्रत्यृत्विजः पुनः ॥ ११०

अध्वनीनोऽतिथिर्ज्ञेयः ओत्रियो वेदपारगः ।

मान्यावेतौ गृहस्थश्च ब्रह्मलोकमभीषतः ॥ १११

परपाकरुचिर्नस्यादनिन्द्यामन्त्रणादृते ।

वाक्पाणिपादचापस्यं वर्जयेच्चातिभोजनम् ॥

अतिथिं शोचियं दृप्तमासीमान्तमनुव्रजेत् ।

अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः ॥ ११२—१

उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च ।

दृत्वाः परिवृतो भुक्त्वा नातिदृप्तोऽथ संविशेत् ॥ ११३

ब्राह्मे भूङ्क्षते उत्थाय चिन्तयेदात्मनो हितम् ।

धर्मार्थकामान् स्वे काले यथाशक्ति न ह्यपयेत् ॥ ११४

विद्याकर्मवयोवन्धुवित्तैर्मान्या यथाक्रमम् ।

एतैः प्रभूतैः शूद्रोऽपि वार्षके मानमर्हति ॥ ११५

वृद्धभारिवृषसातस्त्रोरोगिवरचक्रियाम् ।

पन्था देयो वृषस्त्रेषां मान्यः सातस्तु भूपतेः ॥

पञ्चाध्वयनदानानि वैश्यस्य क्षत्रियस्य च ।

प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा ॥ ११७—१८

प्रधानं क्षत्रिये कर्म प्रजानां परिपालनम् ।

कुषौदक्षषिवाणिज्यं पाशुपाल्यं विशः स्मृतम् ॥ ११८

शूद्रस्य द्विजशूद्रा तयाजौवन् वणिग्भवेत् ।

शिल्पेर्त्वा विविधैर्जीवेद्द्विजगतिहितमाचरन् ॥ १२०

भार्य्यारतिः शुचिर्भृत्यभर्ता आहक्रियारतः ।

नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत् ॥ १२१

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनियमः ।

दानं दया दमः क्षान्तिः सर्वेषां धर्मसाधनम् ॥ १२२

चयोबुद्धयर्थवाग्देशश्रुताभिजनकर्मणाम् ।

आचरेत् सदृशीं वृत्तिमजिह्वाभ्रमशठां तथा ॥ १२३

चैवार्षिकाधिकास्तौ यः स तु सोमं पिवेद्विजः ।

प्राक्सौमिकीः क्रियाः कुर्यादयस्यान्नं वार्षिकं भवेत् ॥ १२४

प्रतिसंवत्सरं सोमः पशुः प्रत्ययनन्तेथा ।

कर्त्तव्याग्रयणेष्टिश्च चातुर्मास्यानि चैव हि ॥

एवामसम्भवे कुर्यादिष्टिं वैश्वानरीं द्विजः ।

हीनकल्पं न कुर्वीत सति द्रव्येऽफलप्रदम् ॥ १२५—२६

चण्डालो जायते यज्ञकरणाच्छूद्रभिञ्जितात् ।

यज्ञार्थं लब्धमददन्नासः काकोऽपि वा भवेत् ॥ १२७

कुशूलकुम्भीधान्यो वा चैरहिकोऽश्वस्तनोऽपि वा ।

जीवेद्वापि शिलोच्चेन त्रेयानिवां परः परः ॥ १२८

न साध्यायविरोध्वर्धमीहेत न यतस्ततः ।
 न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत् ॥ १२८
 राजान्तेवासियाज्येभ्यः सोदनिष्येद्यनं शुधा ।
 दधिहेतुकपापकृत्वकवृत्तींश्च वर्जयेत् ॥ १२९
 शुक्लाम्बरधरो नीचवेद्यश्मश्रुनखः शुचिः ।
 न भार्यादर्शनेऽश्रौयात्कैकवासा न संस्त्रितः ॥
 न संशयं प्रपश्येत नाक्रस्मादप्रियं वदेत् ।
 नाहितं नानृतश्चेव न स्तेनः स्नातवार्धूषिः ॥ १३१—३२
 दाक्षायणीं ब्रह्मसूत्रीं वेणुमान् सकामकृत्तुः ।
 कुर्यात् प्रदक्षिणं देवसृजोविप्रवनस्रतीन् ॥ १३३
 न तु मेहेनदीच्छायावर्त्मगोष्ठाम्बुभक्षसु ।
 न प्रत्यर्कान्निगोसोमसन्ध्याम्बुस्त्रीष्विजम्बनः ॥ १३४
 निक्षेतार्कं न गम्नां स्त्रीं न च संस्पृष्टमैथुनाम् ।
 न च मूत्रपुरीषं वा नाशुचीं राहुतारकाः ॥ १३५
 अयं मे वज्र इत्येवं सर्वमन्त्रसुदारयन् ।
 वर्षत्स्वप्रावृत्तो गृच्छेत् स्वध्यात् प्रत्यक्शिरा न च ॥ १३६
 षोडशाक्षकशकम्बूचरेतांस्वप्नु न निक्षिपेत् ।
 पादौ प्रतापयेन्नाम्नौ न चैनमभिशङ्कयेत् ॥ १३७
 जलं पिबेन्नास्त्रलिना शयानं न प्रबोधयेत् ।
 नाक्षैः क्रौञ्चैश्च धर्मघ्नैर्व्याधितैर्व्या न संविशेत् ॥ १३८
 विरुद्धं वर्जयेत् कर्म प्रेतधूमं नदीतरम् ।
 केयभक्षतुषाङ्गारकपालेषु च संस्त्रितिम् ॥ १३९
 नाचक्षीत धयन्तीं गां नाहारेण विधेत् क्षचित् ।
 न रात्रिः प्रतिगृह्णीयात्तन्वज्योच्छास्त्रवर्त्तिनः ॥ १४०

प्रतिग्रहे क्षुनिचक्रिध्वजिवेम्भानराधिपाः ।

दुष्टा दशगुणं पूर्वात् पूर्वादेते यद्योत्तरम् ॥ १४१

अध्यायानामुपाकर्णं आवक्ष्यां अवक्षेण वा ।

इहो नौषधिभावे वा पञ्चम्यां आवक्ष्यस्व तु ॥ १४२

सौरमासस्य रोहिण्यामष्टकायामथापि वा ।

जज्ञान्ते ष्वन्दसां कुर्यात्तदुत्सर्गविधिं वद्विः ॥ १४३

व्रतं प्रेतेष्वनध्यायः शिष्यत्विगगुरुव्यभुषु ।

उपाकर्णेषु चोत्सर्गे स्वग्राह्यान्वोचिये वृते ॥

सन्ध्यागर्जितनिर्घातभूकम्पोक्तानिपातनं ।

समाप्य वेदं क्षुनिशमारण्यकमधीत्य च ॥ १४४—४५

पञ्चदश्यां चतुर्दश्यामष्टम्यां राहुसूतके ।

ऋतूसन्धिषु भुक्ता वा आधिकं प्रतिगृह्य च ॥ १४६

पशुमण्डुकानकुलमार्जारव्याहिसुशिकैः ।

ज्जतेऽन्तरे अहोरात्रं शक्रपाते तथोच्यते ॥ १४७

शक्रोष्टुर्गर्भभोक्तृकसामवाचात्तनिस्रने ।

अमेध्यश्वशूद्रान्त्वग्भग्नपतितान्तिके ॥ १४८

देशेऽशुचावात्मनि च विद्युत्क्षनितसंज्ञके ।

भुक्तार्द्रपाचिरभ्योऽन्तरर्द्धरात्रेऽतिमाकृते ॥ १४९

पांशवर्षे दिश्यां दाहे सन्ध्यानीहस्त्रभौतिषु ।

धावतः पुतिगन्धे च शिष्टे व गृहमागते ॥ १५०

खरोष्ट्रयानहस्त्यग्नीहोत्रेरिषरोहणे ।

सप्तत्रिंशदनध्यायानेतांश्चात्कालिकान् विदुः ॥

देवर्त्विक्क्षातकाचार्यरात्रां क्षायां परस्मियाः ।

नाक्रामेद्रक्तविस्मृतीवनोदत्तनादि च ॥ १५१—५२

विप्रा हि चत्रियात्मानो नावज्ञेयाः कदाचन ।
 धार्मत्योः श्रियमाकाङ्क्षे च कश्चिद्व्यर्म्मणि स्पृशेत् ॥ १५३
 दूरादुच्छिष्टविस्मृचपादाभ्यांसि समुत्सृजेत् ।
 श्रुतिस्मृत्युदितं सम्यक् नित्यमाचारमाचरेत् ॥ १५४
 गोत्राङ्गणानलावाग्नि नोच्छिष्टानि पदा स्पृशेत् ।
 न निन्दाताडने कुर्यात् सुतं शिष्यश्च ताडयेत् ॥ १५५
 कर्मणा मनसा वाचा यज्ञाद्व्यर्म्मं समाचरेत् ।
 अस्वर्ग्यं लोकविद्विष्टं धर्ममप्याचरेन्न तु ॥ १५६
 मादृपिचतियिभ्रातृजामिसम्बन्धिमातुलैः ।
 वृद्धवालातुराचार्यवैद्यसंश्रितवान्धवेः ॥ १५७
 ऋत्विक् पुरोहितापत्यभार्यादाससनाभिभः ।
 विवादं वर्जयित्वा तु सर्वान् लोकान् जयेदृण्यहो ॥
 पञ्चपिण्डाननुद्धृत्य न स्त्रायात् परवारिषु ।
 स्त्रायान्नदादेव स्वातर्गतप्रसवणेषु च ॥ १५८—५९
 परशय्यासनोद्यानगृहयानानि वर्जयेत् ।
 अदत्तान्यग्निहोतस्य नान्नमद्यादनापदि ॥ १६०
 कदर्थ्यवच्चौराणां क्लीवरक्तावतारिषाम् ।
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 पिष्टभ्यः स्थानमसीति न्युज्जं पात्रं करोत्यधः ॥ २३४
 अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम् ।
 कुरुष्वे त्यभ्यनुज्ञातो हुत्वाग्नौ पिष्टयज्ञवत् ॥ २३५

इतशेषं प्रदद्यात्तु भाजनेषु समाहितः ।
 यथालाभोपपन्नेषु रौप्येषु तु विशेषतः ॥ २३६
 दत्तान्नं पृथिवोपात्रमिति पात्राभिमन्त्रणम् ।
 कृत्वेदं विष्णुरित्यन्ने द्विजङ्गुष्ठं निवेशयेत् ॥ २३७
 सव्याहृतिकां गायत्रीं मधुवाता इति ऋचम् ।
 जप्त्वा यथासुखं वाच्यं भुञ्जीरंस्तेऽपि वाग्यताः ॥ २३८
 अन्नमिष्टं हविषश्च दद्यादक्रोधनोऽत्वरः ।
 आ तृतेषुस्तु पवित्राणि जप्त्वा पूर्वजपन्तथा ॥ २३९
 अन्नमादाय तृप्ताःस्थ शेषं चैवानुमन्य च ।
 तदन्नं विकिरेद्भूमौ दद्याच्चापः सकृत् सकृत् ॥ २४०
 सर्वमन्नमूपादाय सतिलं दक्षिणासुखः ।
 उच्छिष्टसन्निधौ पिण्डान् प्रदद्यात् पितृयज्ञवत् ॥ २४१
 मातामहानामप्येवं दद्यादाचमनं ततः ।
 स्वस्ति वाच्यं ततः कुर्यादन्नम्योदकमेव च ॥ २४२
 दत्त्वा तु दक्षिणां शतधा स्वधाकारमुदाहरेत् ।
 वाच्यतामित्यनुज्ञातः प्रकृतेभ्यः स्वधोच्यताम् ॥ २४३
 ब्रूयुरस्तु स्वधेत्येवं भूमौ सिञ्चत्ततो जलम् ।
 विश्वं देवाश्च प्रीयन्तां विप्रैश्चोक्त इदं जपेत् ॥ २४४
 दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरिव च ।
 अन्ना च नो मा व्यगमद्बहु देयश्च नोऽस्त्विति ॥ २४५
 अन्नश्च नो बहु भवेदतिथीश्च लभेमहि ।
 याचितारश्च नः सन्तु मा च याचिष्य कश्चन ॥ २४६
 इत्युक्त्वा तुःप्रिया वाचः प्रणिपत्य विसर्जयेत् ।
 वाजेवाजे इति प्रोतः पितृपूर्वं विसर्जनम् ॥ २४७

यस्मिंस्ते संसवाः पूर्वमर्घ्यपात्रे निवेशिताः ।
 पिष्टपात्रं तदुत्तानं कृत्वा विप्रान् विसर्जयेत् ॥ २४८
 प्रदक्षिणमनुव्रज्य भुञ्जीत पिष्टसेवितम् ।
 ब्रह्मचारी भवेत् तान् रजनीं ब्राह्मणैः सह ॥ २४९
 एवं प्रदक्षिणं कृत्वा वृद्धौ नान्दीमुखान् पितॄन् ।
 यजेत दधिकर्कन्धूमित्रान् पिण्डान् यवैः क्रिया ॥ २५०
 एकोद्दिष्टं देवहीनमेकार्घ्यं कपविचकम् ।
 आवाहनाग्नीकरणरहितं ह्यपसव्यवत् ॥ २५१
 उपतिष्ठतामित्यक्षय्यस्थाने विप्रविसर्जने ।
 अभिरम्यतामिति वदेद्ब्रूयुस्तेऽभिरताः स्मृ ॥ २५२
 गन्धोदकतिलैर्युक्तं कुर्यात् पात्रचतुष्टयम् ।
 अर्घ्याथ पिष्टपात्रेषुः प्रेतपात्रं प्रसेचयेत् ॥ २५३
 ये सामाना इति द्वाभ्यां शेषं पूर्ववदाचरेत् ।
 एतत्सपिण्डोकरणमेकोद्दिष्टं क्रिया अपि ॥ २५४
 अर्घ्याक् सपिण्डोकरणं यस्य संवत्सराद्भवेत् ।
 तस्माप्यन्नं सोदकुम्भं दद्यात् संवत्सरं द्विजे ॥ २५५
 वृताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम् ।
 प्रतिसंवत्सरश्चैव आयमेकादशेऽहनि ॥ २५६
 पिण्डांस्तु गोऽजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
 प्रक्षिपेत् सत्सुःविप्रेषु द्विजोऽष्टिष्टं नमार्जयेत् ॥ २५७
 हविष्पात्रेण वै मासं पायसेन तु वत्सरम् ।
 मातृस्वहारिणकौरवशाकुनच्छागपार्षतैः ॥ २५८
 ऐश्वरीरववाराहशार्ङ्गां सैर्यथाक्रमम् ।
 मासवृत्त्या हि दृष्यन्ति दत्तेरिह पितामहाः ॥ २५९

ऋङ्गामिषं महाशक्तं मधु मुन्यन्मिव च ।
 लोहामिषं महाशक्तं मांसं वार्ध्वाचसस्त्र च ॥ २६०
 यद्दाति गयास्त्रस्य सर्व्वमानन्वमुच्यते ।
 तर्षा वर्षानयोदश्यां मघासु च न संशयः ॥ २६१
 कन्यां कन्यावेदिनस्य पशून् मुख्यान् सुतानपि ।
 द्यूतं कृषिञ्च वानिज्यं द्विशफेकशफांस्तथा ॥ २६२
 ब्रह्मवर्चस्विनः पुत्रान् स्वर्णरूप्ये सकुप्यके ।
 ज्ञातिश्रेष्ठं सर्व्वकामानाप्नोति आचदः सदा ॥ २६३
 प्रतिपत्प्रभृतिष्वेतान् वर्ज्जयित्वा चतुर्हशीम् ।
 शस्त्रेण तु हता ये वै तेभ्यस्त्रय प्रदोयते ॥ २६४
 स्वर्गं ह्यपत्यमोजस्य शौर्य्यं क्षेत्रं वलं तथा ।
 पुत्रान् श्रेष्ठश्च सौभाग्यं समृद्धिं मुख्यतां तथा ॥ २६५
 अरोगित्वं यशो वीरशोकातां परमां गतिम् ॥ २६६
 धनं विद्यां भिषक् सिद्धिं कुप्यं गा अप्यजाविकम् ।
 अश्वानायूश्च विधिवदयः आहं सम्प्रयच्छति ॥ २६७
 कृत्तिकादि भरश्चतस्रं स कामानाप्नुयादिमान् ।
 आस्तिकः अह्वानस्य व्यपेतमदमत्सरेः ॥ २६८
 प्रीणयन्ति मनुष्याणां पितॄन् आर्द्धेन तर्पिताः ॥ २६९
 आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च ।
 प्रयच्छन्ति तथा राज्यं प्रीता नृणां पितामहाः ॥ २७०
 विनायकः कर्मविघ्नसिद्धयर्थं विनियोजितः ।
 गणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा ॥ २७१
 तेनोपसृष्टो यस्तस्मै लक्ष्मणानि निबोधत ।
 स्वप्ने ऽवगाहतेऽत्यर्थं जलं मुखांश्च पश्यति ॥ २७२

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति ।
 अन्धजैर्गर्हभैरुष्टैः सहैकचावतिष्ठते ॥ २७३
 व्रजन्तश्च तथात्मानं मन्यतेऽनुगतं परैः ।
 विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४
 तेनोपसृष्टौ लभते न राज्यं राजनन्दनः ।
 कुमारौ न च भर्तारमपत्यं न च गर्भिणी ॥ २७५
 आचार्य्यत्वं त्रीत्रियश्च न शिष्योऽध्ययनं तथा ।
 वणिग्ग्राभं न चाप्नोति कृषिश्चैव कृषीवलः ॥ २७६
 स्त्रपनं तस्य कर्त्तव्यं पूर्णेऽङ्गि विधिपूर्व्वकम् ।
 गौरसर्षपकल्केन साज्ये नोत्सादितस्य च ॥ २७७
 सर्व्वर्षधैः सर्व्वगन्धैः प्रलितशिरसस्तथा ।
 भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः ॥ २७८
 अश्वस्थानादृगजस्थानाद्वत्सौकात् सङ्गमादध्रदात् ।
 मृत्तिकां रोचनां गन्धान् गुग्गुलुश्चाप्सु निक्षिपेत् ॥ २७९
 या आहुता एकवर्णैश्चतुर्भिः कलशैर्द्वादत् ।
 चर्मस्थानडुङ्गे रक्ते स्थाप्यं भद्रासनं तथा ॥ २८०
 सहस्राक्षं शतं धारमृषिभिः पावनं कृतम् ।
 तेन ब्रामभिषिञ्चामि पावमान्यः पुनन्तु ते ॥ २८१
 गगने वरुणो राजा भगं सूर्य्यो वृहस्पतिः ।
 भगमन्त्रश्च वायुश्च भगं सप्तर्षयो ददुः ॥ २८२
 यत्ते केशेषु दौर्भाग्यं सौमन्ते यश्च मूर्धनि ।
 ललाटे कर्णयोरक्षोरापस्तदन्नन्तु सर्व्वदा ॥ २८३
 स्नातस्य सार्षपं तैलं सूवेणोडुम्बरेण च ।
 लुडुयामूर्धनि कुशान् सव्येन परिगृह्य च ॥ २८४

मितस सन्धितश्चैव तथा शालकटङ्कटः ।
 कुशान्धो राजपुत्रश्चैव त्वन्ते स्वाहासमन्वितैः ॥ २८५
 नामभिर्वलिमन्त्रैश्च नमस्कारसमन्वितैः ।
 दद्याच्चतुष्पथे शूर्पे कुशानास्तीर्थं सर्व्वतः ॥ २८६
 कृताकृतास्तण्डुलांश्च पललीदनमेव च ।
 मत्स्नानं पक्वांस्तथैवामान् मांसमेतावदेव तु ॥ २८७
 पुष्पं चित्रं सुगन्धश्च सुराश्च त्रिविधमपि* ।
 मूलकं पूरिकापुपांस्तथैवोष्णैरकं सजम् ॥ २८८
 दधन् पायसश्चैव गुडपिष्टं समोदकम् ।
 एतान् सर्व्वानुपाहृत्य भूमौ कृत्वा तत शिरः† ॥ २८९
 विनायकस्य जननीमुपतिष्ठेत्ततोऽम्बिकाम् ।
 दूर्वासर्षपपुष्पाणां दस्वाद्यं पूर्णमञ्जलिम् ॥ २९०
 रूपं देहि यशो देहि भाग्यं भगवति‡ देहि मे ।
 पुत्रान् देहि धनं देहि सर्व्वान् कामांश्च देहि मे ॥ २९१
 ततः शुकाम्बरधरः शुकगन्धानुलेपनः ।
 ब्राह्मणान् भोजयेद्यद्याहस्त्रयुग्मं गुरोरपि ॥ २९२
 एवं विनायकं पूज्य ग्रहांश्चैव विधानतः ।
 कर्मणां फलमाप्नोति श्रियमाप्नोत्यनुत्तमाम् ॥ २९३
 आदित्यस्य सदा पूजां तिलकं स्वामिनस्तथा ।
 महागणपतेश्चैव कुर्व्वन् सिद्धिमवाप्नुयात् ॥ २९४

* The Bombay text reads त्रिविधमपि ।

† The last line of the couplet does not occur in the Bombay Edition.

‡ Another reading is भगं भवति ।

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
 वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरौन् ॥ २८५
 सूर्यः सोमो महीपुत्रः सोमपुत्रो वृहस्पतिः ।
 शुक्रः जनैश्वरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २८६
 ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।
 रजतादयसः सीसात् कांक्षात् कार्या ग्रहाः क्रमात्* ॥ २८७
 स्वर्णैर्ज्वरा पटे तेख्या गन्धैर्मण्डलकेऽथवा ।
 यथावर्णं प्रदेयानि वासांसि कुसुमानि च ॥ २८८
 गन्धाश्च वलयश्चैव धूपो देयश्च गुग्गुलुः ।
 कर्तव्या मन्त्रवत्सश्च चरवः प्रतिदैवतम् ॥ २८९
 आक्षणेन इमं देवः अग्निमूर्धा दिवः ककुत् ।
 उदबुध्यस्वेति च ऋचो यथासङ्ग्रहं प्रकीर्त्तिताः ॥ ३००
 वृहस्पते अत्यदर्थस्तथैवास्मात् परिसृतः ।
 शन्नो देवोस्तथाकाण्डात् केतुं कण्वन्निमाः क्रमात्† ॥ ३०१
 अर्कः पलाशः खदिरस्वपामार्गोऽथ पिप्पलः ।
 उदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात् ॥ ३०२
 एकैकस्वाष्ट्यतमष्टाविंशतिरेव वा ।
 होतव्या मधुसर्पिर्भग्रां दध्ना क्षीरेण वा युताः ॥ ३०३

* Another reading is :—

माष्कराङ्गारकौ रक्तौ शुक्लौ शुक्र निशाकरो ।
 सोमपुत्रोगुरुश्चैव ताम्रभौ पीतकौऽमृतौ ।
 कण्ठशनेश्वरं विद्यात् राहुं केतुं तथैव च ॥

† The Bombay edition reads अपि ।

‡ The Bombay reading is संयुता ।

गुड्डीदनं पायसञ्च हविषं क्षीरषाष्ठिकम् ।
 दध्योदनं हविषूर्ध्वं मांसं चित्राक्षमेव च* ॥ ३०४
 दद्याद्यहक्रमादेतद्विजेभ्यो भोजनं बुधः ।
 शक्तितो वा यथास्नाभं सत्कृत्य विधिपूर्वकम् ॥ ३०५
 धेनु शङ्खस्तथानङ्गान् हेमवासो हयस्तथा† ।
 कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात् ॥ ३०६
 यश्च यश्च यदा दुःस्थः स तं यज्ञेन पूजयेत् ।
 ब्रह्मण्येषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ ३०७
 यहाधीना नरेन्द्राणामुच्छायाः पतनानि च ।
 भावाभावौ च जगतस्तस्मात् पूज्यतमाः ग्रहाः‡ ॥ ३०८
 महोत्साहः स्थूललक्ष्यः क्षतघ्नो वृद्धसेवकः ।
 विक्लीतः सख्यसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ ३०९
 अदीर्घसूत्री स्मृतिमानक्षुद्रोऽपरुषस्तथा ।
 धार्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रक्षस्यवित् ३१०
 स्वरन्ध्रगोमार्न्वीक्षिष्यां दण्डनीत्यां तथैव च ।
 विनीतस्त्वथ वार्त्तायां द्रव्याश्चैव नराधिपः ॥ ३११
 समन्त्रिणः प्रकुर्वीत प्रज्ञान् मौलान् स्थिरान् शुचीन् ।
 ते सर्वं चिन्तयेद्राण्यं विप्रेषाय ततः स्वयम् ॥ ३१२

* The Bombay text is दध्योदनं घृताक्षं च कसुरामिष चित्रकम् ।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

‡ In some texts the following sloka occurs.

ग्रहणामिदमातिथ्यं कुर्यात् संवत्सरादपि ।

आरोग्यवल्ल संपन्नो जीवेश शरदः शतम् ॥

पुरोहितश्च कुर्वीत दैवज्ञसुदितोदितम् ।
 दण्डनीत्याश्च कुशलमयर्वाङ्गिरसे तथा ॥ ३१३
 श्रौतस्मार्त्तक्रियाहेतोर्वृणयादृत्विजस्तथा* ।
 यज्ञाञ्चैव प्रकुर्वीत विधिवद्भूरिदक्षिणान् ॥ ३१४
 भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च ।
 अन्नयोऽयं निधी राज्ञां यद्विप्रेषूपपादितम् ॥ ३१५
 अस्कन्नमव्यथञ्चैव प्रायश्चित्तेरदूषितम् ।
 अग्नेः सकाशाद्विप्राग्नीं हतं श्रेष्ठमिहीच्यते ॥ ३१६
 धर्मोणालम्बमोहेतु† लब्धं यज्ञेन पालयेत् ।
 पालितं वर्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥ ३१७
 दद्याद्भूमिं निवन्धं वा कृत्वा लेख्यञ्च कारयेत् ।
 आगामिभद्रन्टपतिपरिज्ञानाय पार्थिवः ॥ ३१८
 पटे वा ताम्रपट्टे वा स्वसुद्रोपरिचिह्नितम् ।
 अभिलेख्यात्मनो वंश्यानात्मानश्च महीपतिः ॥ ३१९
 प्रतिग्रहपरीमाणं दानाच्छेदोपवर्णनम् ।
 स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम् ॥ ३२०
 रत्नं पशव्यमाजौव्यं जाङ्गलं देशमावसेत् ।
 तत्र दुर्गाणि कुर्वीत जनकोशात्मगुप्तये ॥ ३२१
 तत्र तत्र च निष्णातानध्यक्षाम् कुशलान् शुचीन् ।
 प्रकुर्यादायकर्मन्तव्ययकर्मसु चोद्यतान् ॥ ३२२

* The Bombay reading is with the variation :—वृणयादेव च

त्विज ।

† The Bombay text is अलम्बमोहेतुर्धर्मश्च ।

नातः परतरो धर्मो नृपाणां यदुपार्जितम्* ।
 विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३
 य आहवेषु युध्यन्ते भूम्यर्थमपराभुक्ताः ।
 अकूटेराबुधैर्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४
 पदानि क्रतुतुल्यानि अग्नेष्वविनिवर्त्तिनाम् ।
 राजा सुकृतमादत्तेहतानां विपलायिनाम् ॥ ३२५
 तवाहंवादिनं क्लीवं निर्हेति परसङ्गतम् ।
 न हन्याद्विनिवृत्तश्च युद्धप्रेक्षणकादिकम् ॥ ३२६
 कृतरक्षः समुत्थाय पश्येदायव्ययौ स्वयम् ।
 व्यवहारांस्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामतः ॥ ३२७
 हिरण्यं व्यापृतानीतं भाण्डागारेषु निक्षिपेत्† ।
 पश्येच्चारांस्ततो दूतान् प्रेरयेन्मन्त्रिसंयुतः (संगतः) ॥ ३२८
 ततः स्त्रैरविहारो स्यान्मन्त्रिभिर्वा गमागतः ।
 वलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ॥ ३२९
 सन्ध्यामुपास्य शृणुयाच्चाराणां गूढभाषितम् ।
 गीतनृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३०
 संविशेत् तुर्यघोषेण प्रतियुध्येत्तथैव च ।
 शास्त्राणि चिन्तयेद्दुष्टा सर्व्वकर्त्तव्यतांस्तथा ॥ ३३१
 प्रेषयेच्च ततश्चारान् स्वेषु चान्येषु सादरम् ।
 ऋत्विक्पुरोहिताचार्यै राशौर्भिरभिनन्दितः ॥ ३३२
 दृष्ट्वा ज्योतिर्विदो वैद्यान् दद्याद्वाः काश्चनं महौम् ।
 नैवेष्टिकानि च तथा आत्रियाणां गृहाणि च ॥ ३३३

* The Bombay reading is यदुपार्जितम् ।

† The Bombay Text reads :—न्यासेत्ततः ।

ब्राह्मणेषु क्षमी क्षिण्वेऽप्यजिह्वः क्रोधनोऽरिषु ।
 स्वाद्राजा भृत्यवर्गे च प्रजासु च यथा पिता ॥ ३३४
 पुण्य षड्भागमादत्ते न्यायेन परिपालयन् ।
 सर्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ ३३५
 चाटतस्करदुर्वृत्तमहासाहसिकादिभिः ।
 पीड्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ ३३६
 अरक्ष्यमाण्याः कुर्वन्ति यत् किञ्चित् किञ्चित् प्रजाः ।
 तस्माच्च नृपतेरर्हं यस्माद्गृह्णात्यसौ करान् ॥ ३३७
 ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विषेष्टितम् ।
 साधून् सम्पालयेद्राजा विपरीतांस्तु घातयेत् ॥ ३३८
 उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
 सम्मानदानसत्कारैः* श्रोत्रियान् वासयेत् सदा ॥ ३३९
 अन्यायेन नृपो राष्ट्रात् स्वकोषं योऽभिवर्द्धयेत् ।
 सोऽचिराद्गतश्रीको नाशमेति सवान्धवः ॥ ३४०
 प्रजापोडनसन्तापसमुद्भूतो हुताशनः ।
 राज्ञः कूलं त्रयं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ ३४१
 य एव धर्मो नृपतेः स्वराष्ट्रपरिपालने ।
 तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ ३४२
 यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
 तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ ३४३
 मन्त्रमूलं यतो राज्यमतो मन्त्रं सुरक्षितम् ।
 कुर्याद्यथान्ये† न विदुः कर्मणामाफलोदयात् ॥ ३४४

* The Bombay Text reads :—सदानमान सत्कारा ।

† The Bombay Text reads :—यथास्व ।

अरिमित्रमुदासीनोऽनन्तरस्तत्परः परः ।
 क्रमशो मण्डलं चिन्धं सामादिभिरुपक्रमैः ॥ ३४५
 उपायाः साम दानं च भेदो दण्डस्तथैव च ।
 सम्यक् प्रयुक्ताः सिध्येयुर्दण्डस्त्वगतिकार्गतिः ॥ ३४६
 सन्धिश्च विश्वं यानमासनं संश्रयं तथा ।
 द्वेधीभावं गुणानेतान् यथावत् परिकल्पयेत् ॥ ३४७
 यदा शस्यगुणोपेतं परराष्ट्रं तदा व्रजेत् ।
 परश्च हीन आत्मा च हृष्टवाहनपुरुषः ॥ ३४८
 दैवे पुरुषकारे च कर्मसिद्धि र्व्यवस्थिता ।
 तत्र दैवमभिव्यक्तं पौरुषं पौर्व्वदैहिकम् ॥ ३४९
 केचिद्देवात् स्वभावाच्च कालात् पुरुषकारतः ।
 संयोगे केचिदिच्छन्ति फलं कुशलवृक्षयः* ॥ ३५०
 यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
 पवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३५१
 हिरण्यभूमिलामेभ्यो मित्रलब्धिवरा यतः ।
 अतो यतेत तत्प्राप्तौ रक्षेत् सत्यं समाहितः ॥ ३५२
 स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च ।
 मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते ॥ ३५३
 तदवाप्य नृपो दण्डं दुर्वृत्तेषु निपातयेत् ।
 धर्मी हि दण्डरूपेण ब्रह्मणा निर्मितः पुरा ॥ ३५४

* The following is the Bombay reading :—

केचित् देवात्ऽटात् केचित् केचित् पुरुष कारतः ।
 सिध्यत्यर्वा मनुष्याणां तेषां योनिस्तु पौरुषम् ॥

स नेतुं न्यायतोऽशक्नो लुब्धे नाकृतवृद्धिना ।
 सत्यसन्धेन शुचिना सुसहायेन धीमता ॥ ३५५
 यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम् ।
 जगदानन्दयेत् सर्व्वमन्यथा तु प्रकोपयेत् ॥ ३५६
 अधर्मदण्डनं स्वर्गकोर्त्तिलोकविनाशनम् ।
 सम्यक् च दण्डनं राज्ञः स्वर्गकोर्त्तिजयावहम् ॥ ३५७
 अपि भ्राता सुतोऽर्घ्यो वा शशुरो मातुलोऽपि वा ।
 नादण्ड्यो नाम राज्ञोऽस्ति धर्माच्चलितः स्वकात् ॥ ३५८
 यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत् ।
 इष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः ॥ ३५९*
 इति सच्चिन्ध नृपति क्रतुतुल्यफलं पृथक् ।
 व्यवहारान् स्वयं पश्येत् सभ्यैः परिवृतोऽन्वहम् ॥ ३६०
 कुलानि जातीः श्रेणोश्च गणान् जनपदांस्तथा ।
 स्वधर्मचलितान् राजा विणीय स्थापयेत् पथि ॥ ३६१
 जालसूर्यमरीचिश्च त्रसरेणुरजःस्मृतम् ।
 तेऽष्टौ लिङ्गास्तस्मिन् राजसर्षप उच्चते ॥ ३६२
 गौरस्तु ते त्रयः षट् ते यतो मध्यस्तु ते त्रयः ।
 कृष्णलः पञ्च ते माषस्तु सुवर्णस्तु षोडश ॥ ३६३
 पलं सुवर्णाश्चत्वारः पञ्च वापि प्रकीर्त्तितम् ।
 द्वे कृष्णले रौप्यमाशौ धरणं षोडशैव ते ॥ ३६४
 शतमानंतु दशभिर्धरणैः पलमेव च ।
 निष्कः सुवर्णाश्चत्वारः कार्ष्णिकस्तान्त्रिकः पणः ॥ ३६५

सौम्यीतिः पणसाहस्री दण्ड उत्तमसाहसः ।
 तदर्धं मध्यमः प्रोक्तस्तदर्धमधमः स्मृतः ॥ ३६६
 धिग्दण्डस्वय वाग्दण्डो धनदण्डो वधस्तथा ।
 योज्या व्यस्ताः समस्ता या अपराधवशादिभिः ॥ ३६७
 ज्ञात्वापरार्धं देशश्च कालं वलमथापि वा ।
 वयः कर्म च विसृज्य दण्डं दण्डोऽपि पातयेत् ॥ ३६८
 इति याज्ञवल्क्ये धर्मशास्त्रे आचारी ।
 नाम प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

व्यवहारान् नृपः पश्येद्विद्वद्भिर्ज्ञातैः सह ।
 धर्मशास्त्रानुसारेण क्रोधक्षोभविवर्जितः ॥ १
 श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्त्ववादिनः ।
 राज्ञा सभासदः कार्यं रिपौ मित्रे च ये समाः । २
 अपश्यता कार्यवशाद्व्यवहारान् नृपे च तु ।
 सभ्यैः सह नियोज्यो न्नास्त्रणः सर्वधर्मवित् ॥ ३
 रागाक्षोभाद्व्याघ्रापि स्मृत्यपेतादिकारिणः ।
 सभ्याः पृथक्पृथग्दर्शय्या विवादादिगुहं दमन् ॥ ४
 स्मृत्वाचारव्यापेतेन मार्गेणाऽधर्षितः परैः ।
 आवेदयति चेद्वाजे व्यवहारपदं हि तत ॥ ५

प्रत्यर्थिनोऽप्यतो लेख्यं यथावेदितमर्थिना ।
 ससामासतदर्शाहर्णामजात्वादि चिह्नितम् ॥ ६
 श्रुतार्थस्वोत्तरं लेख्यं पूर्वावादकसन्निधौ ।
 ततोऽर्थी लेखयेत् सद्यः प्रतिज्ञातार्थसाधनम् ॥ ७
 तत्सिद्धौ सिद्धिमाप्नोति विपरीतमतोऽन्यथा ।
 चतुष्पाद्वयवहारोऽयं विवादेशुपदर्शितः ॥ ८
 अभियोगमनिस्तोर्थः नैनं प्रत्यभियोजयेत् ।
 अभियुक्तश्च नान्येन नीलं विप्रकृतिं नयेत् ॥ ९
 कुर्व्यात् प्रत्यभियोगश्च कलहे साहसेषु च ।
 उभयोः प्रतिभूर्याह्वः समर्थः कार्यनिर्णये ॥ १०
 निह्वये भावितो दद्यान्नं राज्ञे च तत्समम् ।
 मिथ्याभियोगौ विगुणमभियोगाद्यन्नं हरेत् ॥ ११
 साहसस्यै यपावृण्यगोभिशापात्त्रये स्त्रियाम् ।
 विवादयेत् सद्य एव कासोऽन्यत्रेच्छया स्मृतः ॥ १२
 देग्नाहं शान्तरं याति रुक्मिणी परिलेदि च ।
 ललाटं स्त्रियते चास्य सुखं वैवर्ण्यमेति च ॥ १३
 परिशुच्यत् चक्षुःशङ्खो विरुद्धं बहु भावते ।
 वाक्चक्षुः पूजयति नो तथौष्ठौ निर्भुजत्वपि ॥ १४
 स्वभावाद्विज्ञातिं गच्छेन् मनोवाक्यायकर्मभिः ।
 अभियोगे च साक्षे वा दुष्टः स परिकीर्तितः ॥ १५
 सन्दिग्धायं सतन्त्रो यः साधयेद्वयञ्च निष्पतेत् ।
 न चाहृतो वदेत् किञ्चिन्नौनो दण्डयञ्च स स्मृतः ॥ १६
 साक्षिवूभयतः सत्सु साक्षिचः पूर्ववादिनः ।
 पूर्वपक्षेऽधरीभूते भवन्तुत्तरवादिनः ॥ १७

सपञ्चवेदिवादः स्नातत्र हीनस्तु दापयेत् ।
 दण्डश्च सपञ्चं राष्ट्रे धनिने धनमेव च ॥ १८
 क्लृप्तं निरस्तं भूतेन व्यवहारान् नयेत्पुनः ।
 भूतमप्यनुपपन्नं हीयते व्यवहारतः ॥ १९
 निष्कवे लिखितेऽनेकमेकदेशविभावितः ।
 दाप्यः सर्वं नृपेभ्यश्च न ग्राह्यस्त्वनिवेदितः ॥ २०
 कृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः ।
 अर्थशास्त्रार्तुं बलवत्तर्कशास्त्रं मितिस्थितिः ॥ २१
 प्रमाणं लिखितं भुक्तिः साक्षिणश्चेति कौर्त्तितम् ।
 एवामन्यतमाभावे दिव्यान्यतममुच्यते ॥ २२
 सर्वेष्वव विवादेशु बलवत्पुत्ररा क्रिया ।
 आधौ प्रतिग्रहे क्रीते पूर्वा तु बलवत्तरा ॥ २३
 पश्यतोऽमुवतो भूमेर्हानिर्विग्रतिवार्धिकौ ।
 परेण भुज्यमानाया धनस्त दशवार्धिकौ ॥ २४
 आधिसीमोपनिधिपञ्चदशबालधनैर्विना ।
 तद्योपनिधिराजस्त्रीश्रोत्रियाणां धनैरपि ॥ २५
 आध्यादीनां निहन्तारं धनिने दापयेन्ननम् ।
 दण्डश्च तत्समं राष्ट्रे यत्त्वपेक्षमद्यापि वा ॥ २६
 आगमोऽत्यधिको भोगादिना पूर्वक्रमागतात् ।
 आगमेऽपि बलं नैव भुक्तिस्तोकापि यत्र नो ॥ २७
 आगमस्तु कृतो येन सोऽभियुक्तस्तमुचरेत् ।
 न तत्सुतस्तत्सुतो वा भुक्तिस्तत्र गरीयसी ॥ २८
 योऽभियुक्तः परितः स्नातस्त रिक्थी तमुचरेत् ।
 न तर्ककादृष्टं भुक्तिरागमेन विनाकृता ॥ २९

आगमेन विशुद्धेन भोगः याति प्रमादताम् ।
 अविशुद्धागमो भोगः प्रामादः नैव गच्छति* ॥ ३०
 नृपोवाधिक्षताः पूगाः श्रेष्ठयोऽथ कुसानि च ।
 पूर्वं पूर्वं गुरु श्रेयं व्यवहारविधौ नृपाम् ॥ ३१
 बलोपाधिविनिर्मुक्तान् व्यवहारान् निवर्त्तयेत् ।
 स्त्रीनक्षत्रमन्त्रागारवह्निःशत्रुक्षतांस्तथा ॥ ३२
 मत्तोऽन्नतार्त्तव्यसनिकालभीतादियोजितः ।
 असम्बद्धस्तथैव व्यवहारो न सिध्यति ॥ ३३
 प्रगृह्याधिगतं देयं नृपेण धनिने धनम् ।
 विभावयिष्य चेन्निष्क्रेस्तत्समं दण्डमर्हति ॥ ३४
 राजा स्वधा निधिं दद्याद्विजिभ्योऽर्धं द्विजः पुनः ।
 विद्वानश्रेष्ठमादद्यात् स सर्व्वस्य प्रभुर्यतः ॥ ३५
 इतरेषु नित्रौ स्वर्धे राजा षष्ठांशमाहरेत् ।
 अनिवेदितविघ्नातो दाप्यस्तं दण्डमेव च ॥ ३६
 देयं चौरद्वतं द्रव्यं राज्ञा जानपदाय तु ।
 अददद्भिः समाप्नोति कल्पिषं यस्तु तस्तु तत् ॥ ३७
 इत्यसाधारणव्यवहार माहृका प्रकरणम् ।
 अशीतिभागो वृद्धिः स्वाम्नासि मासि सबन्धके ।
 वर्षांशमाच्छतं द्विस्त्रिचतुःपञ्चकमन्यथा ॥ ३८
 क्कान्तारगास्तु दशकं सामुद्रा विंशकं यतम् ।
 दशसुर्व्वा स्रक्षतां वृद्धिं सर्व्वं सर्व्वासु जातिषु ॥ ३९
 सन्ततिस्तु पशुस्त्रीणां रसस्थाष्टगुणा परा ।
 वस्त्रधान्यहिरण्मयानां चतुस्त्रिद्विगुणाः स्मृताः ॥ ४०

* This sloka does not occur in the Bombay Edition.

प्रपन्नं साधयन्नर्थे न वाच्यो नृपतेर्भवेत् ।
 साधयमानो नृपं गच्छन् दण्ड्यो दाप्यन्न तदनम् ॥ ४१
 अज्ञोताशुक्रमाहाप्यो धनिनामधमर्षिकः ।
 दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२
 राज्ञाधमर्षिको दाप्यः साधिताद्दण्ड्यं शतम् ।
 पञ्चकंच शतं दाप्यः प्राप्तार्थो ह्युत्तमर्षिकः ॥ ४३
 हीनजातिं परिषीयन्मृगार्थं कर्म कारयेत् ।
 ब्राह्मणस्तु परिषीयः शनैर्हर्ष्यो यथोदयम् ॥ ४४
 दीयमानं न मृज्जति प्रयुक्तं यः स्वकं धनम् ।
 मध्यस्थस्थापितं तत् स्वादर्थे न ततः परम् ॥ ४५
 अविभक्तैः कुटुम्बार्थं यदृणञ्च कृतं भवेत् ।
 दद्यात्स्तद्वक्त्रिणः प्रेते प्रोषिते वा कुटुम्बिनि ॥ ४६
 न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता ।
 दद्याद्वते कुटुम्बार्थान्न पतिः स्त्रीकृतं तथा ॥ ४७
 सुराकामयत्कृतं दण्ड्यशुक्लावशिष्टकम् ।
 वृथादानं तथैवेह पुत्रो ददग्राह्यं पैटकम् ॥ ४८
 गोपशौण्डिकशैलूपरजकव्याधयोषिताम् ।
 ऋचं दद्यात् पतिस्तेषां यस्मात्पुत्रस्तिस्तदाश्रया ॥ ४९
 प्रतिपन्नं क्षिया देयं पत्न्या वा सह यत् कृतम् ।
 स्वयं कृतं वा यदृचं नान्यत् स्त्री दातुमर्हति ॥ ५०
 पितरि प्रोषिते प्रेते व्यसनाभिप्लुतेऽथवा ।
 पुत्रपौत्रैर्ऋचं देयं निहन्ते साक्षिभावितम् ॥ ५१
 ऋक्थगाह ऋचं दाप्यो योषिदुपाहस्तयैव च ।
 पुत्रीऽनन्याश्रितद्रव्यः पुत्रहीनस्त ऋक्त्रिणः ॥ ५२

भ्रातृणामथ दम्पत्योः पितुः पुत्रस्य चैव हि ।
 प्रातिभाव्यमृषं साक्ष्यमविभक्ते न तु स्मृतम् ॥ ५३
 दर्शने प्रत्यये दाने प्रातिभावं विधीयते ।
 आद्ये तु वितथे दाप्यावितरस्य सुता अपि ॥ ५४
 दर्शनप्रतिभूर्यत्र स्मृतः प्रात्ययिकोऽपि वा ।
 न तत्पुत्रा ऋषं दद्याद्दृष्ट्युद्दानाय ये स्थिताः ॥ ५५
 बहवः सूर्यदि स्वाग्नेर्दृष्टुः प्रतिभुवो धनम् ।
 एकच्छायात्रितेष्वेव धनिकस्य यथावचि ॥ ५६
 प्रतिभूर्हापितो यत्र प्रकाशं धनिने धनम् ।
 द्विगुणं प्रतिदातव्यमृषिकैस्तस्य तद्विवेत् ॥ ५७
 सन्ततिः स्त्रीपशुमेव धान्यं त्रिगुणमेव च ।
 वस्त्रं चतुर्गुणं प्रोक्तं रसश्चाष्टगुणस्तथा ॥ ५८
 आधिः प्रपश्येद्विगुणे धने यदि न मोक्षते ।
 काले कालकृतो नश्येत् फलभोग्यो न नश्यति ॥ ५९
 गोप्याधिभोगे नो वृद्धिः सोपकारेऽध द्वापिते ।
 नष्टो देयो विनष्टश्च दैवराजकृतादृते ॥ ६०
 आधिः स्त्रीकरणात् सिद्धी रक्षमानोऽप्यसारताम् ।
 यातश्चेदन्य आधेयो धनभाग्वा धनी भवेत् ॥ ६१
 चरित्रबन्धककृतं सहस्रं दापयेन्नमः ।
 सत्त्वहारकृतं द्रव्यं द्विगुणं प्रतिदापयेत् ॥ ६२
 उपस्थितस्य मोक्षव्य आधिः स्तेनोऽन्यथा भवेत् ।
 प्रयोजकोऽसति धनं कुले न्यस्याऽधिमाप्नुयात् ॥ ६३
 तत्कालकृतमुत्थो वा तत्र तिष्ठेद्वृद्धिकः ।
 विना धारणकाद्वापि विक्रीणीत ससाक्षिकम् ॥ ६४

यदा तु द्विगुणोभूतवृक्षमाधौ तदा खलु ।
मोक्षं चाधिस्तदुत्पन्ने प्रविष्टे द्विगुणे धने ॥ ६५
इति ऋषादानप्रकरणम् ।

वासनस्वमनाध्याय इक्षोऽन्यस्व यदर्पितम् ।
द्रव्यं तदौपनिधिकं प्रतिदेयं तथैव तत् ॥ ६६
न दाप्योऽपहृतं तसु राजदेविकतत्कारैः ।
भेषजं आर्गितिऽदत्ते दाप्यो दण्डश्च तत्समम् ॥ ६७
आजीवन् खेच्छया दण्डो दाप्यस्ताश्चापि सोदयम् ।
याचितां वाहितन्यासनिक्षेपादिष्वयं विधिः ॥ ६८
इति निक्षेपादिप्रकरणम् ।

तपस्विनो दानशीलाः कुलीनाः सत्त्वपादिनः ।
धर्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः ॥ ६९
ब्राह्मराः साक्षिणो ज्ञेयाः श्रौतस्मार्त्तक्रियारताः ।
यथाजाति यथावर्णं सर्वे सर्वेषु वा स्मृताः ॥ ७०
श्रोत्रियास्त्रापसा वृषा ये च प्रव्रजितादयः ।
असाक्षिणस्तो वचनान्नाच हेतोर्ददाहृतः* ॥ ७१
स्त्रीवृषवाशकितवमस्तोऽन्यस्ताभिगस्तृकाः ।
रक्षावतारिपाजच्छिकूटकादिकसेन्द्रियाः ॥ ७२
पतिताम्रार्थसम्बन्धिसहायरिपुतस्कराः ।
साहसो दृष्टदोषश्च निर्भूतचेत्यसाक्षिणः ॥ ७३
उभयानुमतः साक्षी भवत्यकोऽपि धर्मवित् ।
सर्वः साक्षी संग्रहश्च चौर्यं पादुष्य साहसि ॥ ७४

* This sloka does not occur in the Bombay Edition.

साक्षिणः श्रावयेद्वादिप्रतिवादिसमीपगान् ।

ये च पापकृतां लोका महापातकिनां तथा ॥ ७५

अग्निदानाश्च ये लोका ये च स्त्रीवालघातिनाम् ।

स तान् सर्वान् समाप्नोति यः साक्ष्यममृतं वदेत् ॥ ७६

सुकृतं यस्त्वया किञ्चिज्जन्मान्तरयतेः कृतम् ।

तत सर्वं तस्मै जानीहि यं पराजयसे मृषा ॥ ७७

अत्रुवन् हि नरः साक्ष्यमृणं स दशवन्धकम् ।

राक्षा सर्वं प्रदाप्यः स्वात् धट्चत्वारिंशत्तमेऽहनि ॥ ७८

न ददाति हि यः साक्ष्यं जानन्नपि नराधमः ।

स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि ॥ ७९

द्वैधे वद्वानां वचनं समेषु गुणिनान्तथा ।

गुणिद्वैधे तु वचनं ग्राह्यं ये गुणवत्तमाः ॥ ८०

यस्मिन्नुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत् ।

अन्यथावादिनो यस्य ध्रुव स्तस्मै पराजयः ॥ ८१

उक्तेऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः ।

द्विगुणा वाग्वधा ब्रूयुः कूटाः स्युः पूर्वसाक्षिणः ॥ ८२

पृथक् पृथग्दण्डनीयाः कूटकृतसाक्षिणस्तथा ।

विवादाद्विगुणं दण्डं विवासी ब्राह्मणः स्मृतः ॥ ८३

यः साक्ष्यं श्रावितोऽन्येभ्यो निहृते तत्तमोदृतः ।

स दाप्योऽष्टगुणं दण्डं ब्राह्मणस्तु विवासयेत् ॥ ८४

वर्षिणान्तु वधो यत्र तत्र साक्ष्यममृतं वदेत् ।

तत्पावनाय निर्वाप्यचक्रः सारसतो द्विजैः ॥ ८५

इति साक्षिप्रकरणम् ।

यः कश्चिदर्थो निष्णातः स्वरूपा तु परस्परम् ।
 लेख्यन्तु साक्षिमत् कार्यं तस्मिन् धनिकपूर्वकम् ॥ ८६
 समामासतदर्शाहर्नामजातिस्वगोचकैः ।
 सन्न स्याचारिकात्मोपपिठनामादिचिह्नितम् ॥ ८७
 समाप्तेऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत् ।
 मतं मेऽमुकपुत्रस्य यदत्रोपरिलिखितम् ॥ ८८
 साक्षिणस्य स्वहस्तेन पिठनामकपूर्वकम् ।
 अत्रःहममूकः साक्षी लिखेयुरिति ते समाः ॥ ८९
 उभयाभ्यर्थितेनैतन्नया ह्यमुकसूनुना ।
 लिखितं ह्यमुकेनेति लेखकोऽन्ते ततो लिखेत् ॥ ९०
 बिनापि साक्षिभिर्लेख्यं स्वहस्तलिखितन्तु यत् ।
 तत् प्रमाणं स्मृतं लेख्यं बलोपाधिकृतादृते ॥ ९१
 ऋणं लेख्यञ्जतं देयं पुरुषैस्त्रिभिरेव तु ।
 आधिस्तु भुज्यते तावदयावत्तत्र प्रदोऽन्ते ॥ ९२
 देशान्तरस्य दुर्लेख्ये नष्टोन्मृष्टे हृते तथा ।
 भिक्षे दग्धेऽथवा च्छिन्ने लेख्यमन्यत्तु कारयेत् ॥ ९३
 मन्दिन्धलेख्येशुद्धिः स्यात् स्वहस्तलिखितादिभिः ।
 युक्तिप्राप्तिक्रियाचिह्नसंख्यन्धागमच्छेत्तुभिः ॥ ९४
 लेख्यस्य पृष्ठेऽभिलिखेद्वा धनं ऋणी ।
 धनी चोपगतं दद्यात् स्वहस्तपरिचिह्नितम् ॥ ९५
 दत्तृणं पाठयेत्तु खरं शङ्खं वाग्यत्तु कारयेत् ।
 साक्षिमञ्च भवेदयद्वा तद्वातव्य ससाक्षिकम् ॥ ९६

इति लेख्यप्रकरणम् ।

तुलान्मन्त्राप्रोविषं कोषो दिव्यानीह विशुद्धये ।
 महाभियोगेऽन्वे तानि शीर्षकस्थेऽभियोक्तारि ॥
 रुच्या वान्यतरः कुर्यादितरो वर्त्तयेच्छिरः ।
 विनापि शीर्षकात् कुर्याच्चृपद्रोहेऽथ पातके ॥ ७८
 सचैल ज्ञानमाह्वय सूर्योदय उपोषितम् ।
 कारयेत् सर्वदिव्यानि नृपब्राह्मणसन्निधौ ॥ ८८
 तुला स्तोवालहृद्यान्धपङ्कब्राह्मणरोगिणाम् ।
 अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च ॥ १००
 नासहसाहरेत् फालं न विषं न तुलां तथा ।
 नृपार्थेष्वभियोगे च वह्नेधुः शचयः सदा ॥ १०१
 तुलाभारणविद्वद्भिरभियुक्तस्तुलाग्रितः ।
 प्रतिमानसमीभूतो रेखाः कृत्वावतारितः ॥ १०२
 त्वं तुले सत्यधामासि पुरा देवैर्विनिर्मिता ।
 तत् सत्यं वद कल्याणि संशयान्मां विमोचय ॥ १०३
 यद्यस्मि पापकृन्नातस्ततो मां त्वमधीनय ।
 शुद्धयेद्भ्रमयोर्द्धं मां तुलामित्यभिमन्त्रयेत् ॥ १०४
 करौ विमृदितग्रोहीर्लक्षयित्वा ततो न्यसेत् ।
 सप्तचाङ्कत्य पत्राणि तावत्सूत्रेण वेष्टयेत् ॥ १०५
 तमग्नं सर्वभूतानामन्तश्चरसि पावक ।
 साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम ॥ १०६
 तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम् ।
 अग्निवर्णं न्यसेत् पिण्डं हस्तयोद्धभयोरपि ॥ १०७
 स तमादाय सप्तैव मण्डलानि शनैर्व्रजेत् ।
 षोडशाङ्गुलिकं ज्ञेयं मण्डलं तावदन्तरम् ॥ १०८

सुक्ताग्निं ददितग्रीहिरदग्धः शुद्धिमाप्नुयात् ।

अन्तरा पतिते पिण्डे सन्देहे वा पुनर्हरेत् ॥ १०८

सत्येन माभिरक्षस्व वरुणेत्यभिशस्यकम् ।

नाभिदध्नीदकस्थस्व गृह्यौत्वोरु जलं विधेत् ॥ ११०

समकालमिषुं मुक्तमानयेद्यौ जवौ नरः ।

गते तस्मिन्निमग्नाङ्गं पश्येच्चैच्छुद्धिमाप्नुयात् ॥ १११

त्वं विष ब्राह्मणः पुत्र सत्यधर्मे व्यवस्थितः ।

नायस्वाम्नादभीशापात् सत्येन भव मेऽमृतम् ॥ ११२

एवमुक्त्वा विषं शार्ङ्गं भक्षयेद्विमर्शेन जम् ।

यस्य वेगैर्विना जोर्णतस्य शुद्धिं विनिर्दिशेत् ॥ ११३

देवानुग्रान् समभ्यर्च्य तत्स्नानोदकमाहरेत् ।

संश्राव्य पाययेत्तस्माज्जलन्तु प्रसूतित्रयम् ॥ ११४

अर्चाक् चतुर्हशादङ्गो यस्य नो राजदैविकम् ।

व्यसनं जायते घोरं स शुद्धः स्वात्मसंशयः ॥ ११५

इति दिव्यप्रकरणम् ।

विभागश्चेत् पिता कुर्यात् स्वेच्छया विभजेत् सुतान् ।

ज्येष्ठं वा त्रेष्ठभागेन सर्व्यं वा स्युः समांशिनः ॥ ११६

यदि कुर्यात् समानंशान पत्न्यः कार्य्याः समांशिकाः ।

न दत्तं स्त्रीधनं यासां भर्त्ता वा श्वशुरेण वा ॥ ११७

शक्तस्नानोद्दमानस्य किञ्चिद्भक्षा पृथक् क्रिया ।

श्रूणाधिकविभक्तानां धर्म्यः पिढक्ततः स्मृतः ॥ ११८

विभजेरन सुताः पित्रोरर्द्धमकथमृषं समम् ।

आतुर्द्विहतरः शेषद्वयान्ताभ्य ऋतेऽन्वयः ॥ ११९

पितृद्रव्याविरोधेन यदन्यत् स्वयमर्जिं तम् ।

मैत्रमौढादिकञ्चैव दायादानां न तद्भवेत् ॥ १२०

क्रमादभ्यागतं द्रव्यं हृतमभ्युद्धरेत् तु यः ।

दायादेभ्यो न तद्दद्याद्विदया लब्धमेव च ॥ १२१

यत्किञ्चित् पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति ।

भागो यवीयसां तत्र यदि विदयानुपालिनः ॥ १२२*

सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।

अनेकपितृकाणाम् पितृतो भागकल्पना ॥ १२३

भूर्या पितामहोपात्ता नियन्त्रो द्रव्यमेव वा ।

तत्र स्यात् सदृशं स्वाभ्यं पितुः पुत्रस्य चोभयोः ॥ १२४

विभक्तेषु सुतो जातः सवर्ण्यां विभागभाक् ।

दृष्ट्याहा तद्भिभागः स्यादायव्ययविशोधितात् ॥ १२५

पितृभ्यां यस्य यद्वत्तं तत्तस्यैव धनं भवेत् ।

पितृर्ष्वे विभजतां माताप्यंशं समं हरेत् ॥ १२६

असंस्कृतास्तु संस्कार्या भ्रातृभिः पूर्वसंस्कृतेः ।

अगिन्यस्य निजादंशाहत्यांशस्तु तुरीयकथं ॥ १२७

चतुर्विदो कमाजाः स्युर्वर्ण्यो ब्राह्मणात्मजाः ।

अथजाह्निक्यो कमागा विद्वजौ तु व्यो कभागिनः ॥ १२८

अन्योन्यापहृतं द्रव्यं विभक्ते तस्य दृश्यते ।

तत् पुनस्तं समैरंगैर्विभजेरञ्जिति स्थितिः ॥ १२९

अपुत्रेण परधेत्वे नियोगोत्पादितः सुतः ।

उभयोरप्यसौ रिक्थो पिण्डदाता च धर्मतः ॥ १३०

भौरसो धर्मपत्नीजस्तत्समः पूत्रिकासुतः ।
 चेतनः चेतनजातस्तु सगोत्रे चेतरेण वा ॥ १३१
 गृहे प्रच्छन्न उत्पन्नो गूढजस्तु सुतो मतः ।
 कानोनः कन्यकाजातो मातामहसुतो मतः ॥ १३२
 अक्षतायां क्षतायां वा जातः पौनर्भवस्तथा ।
 दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत् ॥ १३३
 क्रीतस्तु ताभ्यां विक्रीतः कृत्रिमस्तु स्वयंजतः ।
 दत्तात्मा तू स्वयं दत्तो गर्भे विव्रः सङ्गोऽङ्गः ॥ १३४
 षड्मृष्टो गृह्यते यस्तु सौऽपविष्टो भवेत् सुतः ।
 पिण्डं दौऽंशहरश्चैषांपूर्वाभावे परः परः ॥ १३५
 सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधिः ।
 स्त्रुतोऽपि दास्यां शूद्रेण कामतोऽंशहरो भवेत् ॥ १३६
 मृते पितरि कुर्युस्तु भ्रातरस्वर्द्धभागिकम् ।
 अभ्रातृको हरेत् सर्व्वं दुहितृणां सुतादृते ॥ १३७
 पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा ।
 तत्सुतो गोत्रजो वन्धुः शिष्यः सन्नद्धाचारिणः । १३८
 एषामभावे पूर्व्वस्य धनभागुत्तरोत्तरः ।
 स्वर्थातस्य ह्यपुत्रस्य सर्व्ववर्णेष्वयं विधिः ॥ १३९
 वानप्रस्थयतिष्ठन्नृचाचारिणामृक्षभागिनः ।
 क्रमेणाचार्य्यसंस्थितधर्मभ्रात्रे कतौर्थिनः ॥ १४०
 संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।
 दद्यादपहरेदयं जातस्य च मृतस्य च ॥ १४१
 अन्धोदर्थस्तु संसृष्टी नान्योदर्थ्य धनं हरेत् ।
 असंसृष्टापि चादद्यात् संसृष्टी नान्यमादृतः ॥ १४२

क्लीवोऽथ पतितस्तब्धः पङ्कजमत्तको जडः ।
 अन्धोऽचिकित्सरोगाद्या भर्त्सव्या सुनिर्रञ्जकाः ॥ १४३
 चौरसाः चेत्यजास्तेषां निर्दोषा भागहारिणः ।
 सुताश्चैषां प्रभर्त्सव्या यावद्भै भर्त्ससात्कृताः ॥ १४४
 अपुत्रा योषितश्चैषां भर्त्सव्याः साधुवृत्तयः ।
 निर्व्याख्या व्यभिचारिण्यः प्रतिकुलास्तथैव च ॥ १४५
 पिष्टमाहपतिभ्रातृदत्तमध्यग्न्युपागतम् ।
 आधिवेदनिकंचैव स्त्रीधनंपरिकीर्त्तितम् ॥ १४६
 वन्धुदत्तं तथा शुल्कमन्वाधेयकमेव वा ।
 अप्रजयामतौतायां वान्धवास्तदवाप्नुयुः ॥ १४७
 अप्रज स्त्रीधनं भर्त्सुर्ग्राह्यादिषु चतुर्थं पि ।
 दुहितृणां प्रसूताः चेत् शेषेषु पिष्टगामि तत् ॥ १४८
 दत्त्वा कन्यां हरन दण्डगोव्ययं दद्याच्च सोदयम् ।
 मृतायां सर्व्यमादद्यात् परिशोध्योभयव्ययम् ॥ १४९
 दुर्मित्ते धर्मकार्यं च व्याधौ सम्प्रतिरोधके ।
 गृह्योतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति ॥ १५०
 अधिविज्ञस्त्रियै दद्यादाधिवेदनिकं समम् ।
 न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्षं प्रकीर्त्तितम् ॥ १५१
 विभागनिज्ञवे ज्ञातिवन्धुसाध्यभिलेखितैः ।
 विभागभावना ज्ञेया गृह्येष्टैश्च यौतकैः ॥ १५२
 इति रिक्त्यभागप्रकरणम् ।
 स्त्रीणो विवादे चेत्यस्य सामन्ताः स्वविरादयः ।
 गोपा सौमाकृपाश्च ये सर्वे च वनगोचराः ॥ १५३

नयेयुरेते सीमानं स्वत्ताङ्गारस्तुषट्पदुमैः ।

सेतुवल्ग्नौकनिष्ठास्थिचैत्याद्यैरुपलक्षिताम् ॥ १५४

सामन्ता वा समाधामाश्वत्वारोऽष्टौ दशापि वा ।

रक्तस्रग्धसनाः सोमां नयेयुः क्षितिधारिणः ॥ १५५

अनृते च घृथग्दण्डा राज्ञा मध्यमसाहसम् ।

अभावे ज्ञातृचिह्नानां राजा सौम्यः प्रवर्त्तकः ॥ १५६

आरामायतनग्रामनिपानोद्यानवेश्मसु ।

एष एव विधिर्ज्ञेयो वर्षाम्बुप्रवहादिषु ॥ १५७

मर्यादायाः प्रमेदे तु सीमातिक्रमणे तथा ।

क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः ॥ १५८

न निषेधोऽल्पबाधस्तु सेतुः कल्याणकारकः ।

परभूमिं हरन् कूपः स्वल्पक्षेत्रो वद्भदकः ॥ १५९

स्वामिने योऽनिवेद्यैव क्षेत्रे सेतुं प्रवर्त्तयेत् ।

उत्पक्वे स्वामिनो भोगस्तदभावे महीपतेः ॥ १६०

फालाहतमपि क्षेत्रं यो न कुर्यान्न कारयेत् ।

तत् प्रदाप्या कष्टग्रहं क्षेत्रमन्येन कारयेत् ॥ १६१

इति सीमाविवादप्रकरणम् ।

माषानष्टौ तु महिषी शस्यघातस्य कारिणी ।

दण्डनोया तदर्धस्तु गौस्तदर्धमजाविक्रमम् ॥ १६२

भक्षयित्वोपविष्टानां यथोक्ताङ्घ्रिगुणो दमः ।

समनेषां विवीतेऽपि खरोद्गं महीषीसमम् ॥ १६३

यावच्छस्त्रं विनश्येत्तु तावत् स्वात् क्षेत्रिणः फलम् ।

गोग्रस्ताणस्तु गोमौ तु पूर्वोक्तं दण्डमर्हति ॥ १६४

पथि ग्रामविद्योतान्ते क्षेत्रे दोषो न विद्यते ।
 अकामतः कामचारे चौरवद्दण्डमर्हति ॥ १६५
 महोचीत्सृष्टपशवः सूतिकागन्तुकादयः ।
 पालो येषान्तु ते मोच्या दवराजपरिप्लुताः ॥ १६६
 ययार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा ।
 प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः ॥ १६७
 पाण्डुरोषविनाशे च पाले दण्डो विधीयते ।
 अर्धत्रयोदशपणः स्वामिने द्रव्यमेव च ॥ १६८
 ग्रामे ऋष्या गोप्रचारोः भूमिराजश्रेण वा ।
 द्विजस्तृणैधः पुष्पाणि सर्व्वतः समुपाहरेत् ॥ १६९
 धनुःशतं परोहारी ग्रामक्षेत्रान्तरं भवेत् ।
 द्वे शते खर्व्वटस्य स्थान्नगरस्य चतुःशतम् ॥ १७०

इति स्वामिपालविवादप्रकरणम् ।

स्वं लभेतान्यविक्रोतं केतुर्दोषोऽप्रकाशिते ।
 हीनाद्रहो हीनमूल्ये बेलाहीने च तस्करः ॥ १७१
 नष्टापहृतमासाद्य हर्त्तारं ग्राहयेन्नरम् ।
 देशकालातिपत्तौ च गृहीत्वा स्वयमर्पयेत् ॥ १७२
 विक्रेतुर्दुर्गनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम् ।
 क्रेता मूल्यमवाप्नोति तस्मादयस्तस्य विक्रयौ ॥ १७३
 आगमेनोपभोगेन नष्टं भाव्यमतोऽन्यथा ।
 पञ्चवन्धो दमस्तत्र राज्ञे तेनाविभाविते ॥ १७४
 हृतं प्रनष्टं यो द्रव्यं परहस्तादवाप्नुयात् ।
 अनिवेद्य नृपे दण्ड्यः स तु पञ्चवन्ति पशान् ॥ १७५

शीर्षिकैः स्नानपालैर्व्या नष्टापहृतमाहृतम् ।

अर्वाक् संवत्सरात् स्वामी हरेत् परतो नृपः ॥ १७५

पञ्चानेकशफे दद्याच्चतुरः पञ्च मानुषे ।

महिषोद्भवां द्वौ द्वौ पादं पादमजाविके ॥ १७७

इत्थस्वामिविक्रयप्रकरणम् ।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते ।

नान्वये सति सर्व्वस्वं यश्चान्यस्मै प्रतिश्रुतम् ॥ १७८

प्रतिग्रहः प्रकाशः स्यात् स्थावरस्व विशेषतः ।

देयं प्रतिश्रुतश्चैव दत्त्वा नापहरेत् पुनः ॥ १७९

इति दत्ताप्रदानिकं प्रकरणम् ।

दशैकपञ्चसप्ताहमासव्यहार्धमासिकम् ।

बीजायोवाङ्मरत्नस्त्रीदोह्यपुंसां परीक्षणम् ॥ १८०

अग्नौ सुवर्णमक्षोणं रजते द्विपलं शते ।

अष्टौ त्रपुञ्चि मीसे च तामे पञ्चदशायमि ॥ १८१

शते दशपला वृद्धिरीर्णे कार्पाससौत्रिके ।

मध्ये पञ्चपला सूत्रे सूत्रे तु त्रिपला मता ॥ १८२

कार्मिके रोमवद्भे च त्रिंशद्भागजयो मतः ।

न चयो न च वृद्धिः स्यात् कौषीये वस्त्रलेषु च ॥ १८३

देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे वलावलम् ।

द्रव्याणां कुशला ब्रूयुर्यत्तदाप्या असंशयम् ॥ १८४

इति क्रोतानुशयप्रकरणम् ।

वत्सादासीकृतचौरैर्विक्रीतञ्चापि मुच्यते ।

स्वामिप्राप्तप्रदो भक्तस्वागात्तन्निष्कृयादपि ॥ १८५

प्रवक्ष्यावसिनो राज्ञो दाससामरन्तान्तिकः ।

वर्षानामानुलोम्येन दास्यं न प्रतिलोमतः ॥ १८६

कृतशिल्पोऽपि निवसेत् कृतकालं गुरोर्मृडे ।

अन्तेवासौ गुरुप्राप्तभोजनस्तत्फलप्रदः ॥ १८७

इत्यभ्युपेत्य शुश्रूषाप्रकरणम् ।

राजा कृत्वा पुरे स्थानं ब्राह्मणाग्रस्य तत्र तु ।

त्रे विद्यां वृत्तिमदब्रूयात् स्वधर्माः पात्यतामिति ॥ १८८

निजधर्माविरोधेन यस्तु सामरिको भवेत् ।

सोऽपि यत्रे न संरक्षो धर्मो राजकृतस्य यः ॥ १८९

गणद्रव्यं हरेदयस्तु संविदं लक्षयेच्च यः ।

सर्वस्वहरणं कृत्वा तं राष्ट्रादिप्रवासयेत् ॥ १९०

कर्त्तव्यं वचनं सर्वैः समूहहितवादिनाम् ।

यस्तत्र विपरौतः स्यात् स दाप्यः प्रथमं दमम् ॥ १९१

समूहकार्यं आयातान् कृतकार्यान् विसर्जयेत् ।

स दानमानसत्कारैः पूजयित्वा महोपतिः ॥ १९२

समूहकार्यप्रहितो यत्नमेत तदर्पयेत् ।

एकादशगुणं दाप्यं यस्तौ नार्पयेत् स्वयम् ॥ १९३

धर्माग्राः शुचयोऽलुब्धा भवेयुः कार्यचिन्तकाः ।

कर्त्तव्यं वचनं तेषां समूहितवादिनाम् ॥ १९४

अग्निनैगमपाषाण्णिगणानामप्ययं विधिः

मेदश्चैवां नृपो रक्षेत् पूर्ववृत्तिश्च पात्ययेत् ॥ १९५

इति संविद्यप्रतिक्रमप्रकरणम् ।

गृहोत्पत्तिः कर्मा त्वजन द्विगुणमावहेत् ।

अगृहोत्पत्तिः समं दाप्यो भृत्यै रक्ष्य उपस्करः ॥ १९६

द्राप्यस्तु दशमं भागं वाणिज्यपशुसख्यतः ।
 अनिश्चित्य भृतिं यस्तु कारयेत् स महीचिता ॥ १८७
 देशं कालञ्च योऽतीयात् लाभंकुर्याच्च योऽन्यथा ।
 तत्र स्यात् स्वामिनश्छन्दोऽधिकं देयं कृतेऽधिके ॥ १८८
 यो यावत् कुरुते कर्म तावत्तस्य तु वेतनम् ।
 उभयोरप्यसाध्यञ्चेत् साध्यं कुर्यादयथानृतम् ॥ १८९
 अराजदैविकान्नष्टं भाण्डं द्राप्यस्तु वाहकः ।
 प्रस्थानविघ्नकञ्चैव प्रदाप्यो द्विगुणां भृतिम् ॥ २००
 प्रक्रान्ते सप्तमं भागं चतुर्थं पथि सन्त्यजन् ।
 भृतिमर्धपथे सर्व्यां प्रदाप्यस्त्राजकोऽपि च ॥ २०१

इति वेतनादानप्रकरणम् ।

अहो श्रुतिकवृत्तेस्तु सभिकः पञ्चकं शतम् ।
 गृह्णीयाद्भूतंकितवादितरादयकं शतम् ॥ २०२
 स सम्यक् पालितो दद्याद्वाप्ते भागं यथाकृतम् ।
 जितमुदग्राहयेज्जेने दद्यात् सत्यं वचः क्षमौ ॥ २०३
 प्राप्ते नृपतिना भागे प्रसिद्धे धूर्तमण्डले ।
 जितं ससभिके स्थाने दापयेदन्यथा ने तु ॥ २०४
 द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि ।
 राज्ञा सचिह्नं निर्व्यासाः कूटाक्षोपधिदेविनः ॥ २०५
 द्यूतमेकमुखं कार्यं तत्स्वरञ्जानकारणात् ।
 एव एव विधिर्ज्ञेयः प्राणिद्यूते समाह्वये ॥ २०६

इति द्यूतसमाह्वयाख्यं प्रकरणम् ।

सत्यासत्यान्यथास्तोत्तेन्यूनान्नेन्द्रियरोगिणाम् ।
 क्षेपं करोति चेद्दण्डः पञ्चानर्धचयोदशान् ॥ २०७

अभिगन्तास्मि भगिनीं मातरं वा तवेति च ।

शपन्तं दापयेद्राजा पञ्चविंगतिकं दमम् ॥ २०८

अर्धोऽधमेषु द्विगुणः परस्त्रीषूत्तमेषु च ।

दण्डप्रणयणं कार्यं वर्णजात्युत्तराधरेः ॥ २०९

प्रातिसोमापवादेशु द्विगुणास्त्रिगुणा दमाः ।

वर्णानामानुलोभ्येन तस्मादर्धार्धज्ञानितः ॥ २१०

वाहुग्रोवानेत्रसकृथिविनाशे वाचिके दमः ।

शत्यस्ततोऽर्ध्विकः पादनासाकर्णकरादिषु ॥ २११

अशक्तस्तु वदन्नेवं दण्डनीयः पणान् दश ।

यथाशक्तः प्रतिभुवं दाप्यः क्षेमाय तस्य तु ॥ २१२

पतनीये कृते क्षेपे दण्डो मध्यमसाहसः ।

उपपातकयुक्ते तु पाप्यः प्रथमसाहसम् ॥ २१३

त्रैविश्वनृपदेवानां क्षेप उत्तमसाहसः ।

मध्यमो जातिपूगानां प्रथमो ग्रामदेशयोः ॥ २१४

इति वाक्पाठप्रकरणम् ।

असाक्षिके कृते विहैर्युक्तिभिर्द्यागमेन च ।

द्रष्टव्यो व्यवहारस्तु कूटचिह्नकृतो भयात् ॥ २१५

भस्मपङ्कुरजःस्पर्शे दण्डो दशपणः स्मृतः ।

अमेध्यपार्श्वानिष्ठानुतस्पर्शने द्विगुणस्ततः ॥ २१६

समेधेवं परस्त्रीषु द्विगुणस्तूत्तमेषु च ।

क्षीनेश्वर्ध्वदमो मोहभदादिभिरदण्डनम् ॥ २१७

विप्रपीडाकरं ह्रस्वमङ्गमग्राध्वनस्तु ।

उदगूर्णे प्रथमो दण्डः भंशार्शे तु तदर्ध्विकः ॥ २१८

ऊदगूर्णे हस्तपादे च दशविंशतिकौ दम्भौ ।
 परस्परन्तु सर्वेषां शस्त्रे मध्यमसाहसः ॥ २१८
 पादकेशांशुककराङ्गच्छनेषु पणान् दश ।
 पीडाकर्षांशुकावेष्टपादाध्यासे शतं दमः ॥ २२०
 शोणितेन विना दुःखं कुर्वन् काष्ठादिभिर्नरः ।
 द्वात्रिंशतं पणान् दाप्यो द्विगुणं दर्शनेऽमृतजः ॥ २२१
 करपाददन्त भङ्गे च्छेदने कर्णनासयोः ।
 मध्यो दण्डो व्रणोद्भेदं मृतकल्पहते तथा ॥ २२२
 चेष्टाभोजनवाग्रोधे नेत्रादि प्रतिभेदने ।
 कन्धरावाहुसक्याश्च भङ्गे मध्यमसाहसः ॥ २२३
 एकं घ्नतां वज्रनाश्च यथोक्ताद्विगुणो दमः ।
 कलहापहतं देयं दण्डश्च द्विगुणः स्मृतः ॥ २२४
 दुःखमुत्पादयेद्यस्तु स समुत्थानधनव्ययम् ।
 दाप्यो दण्डश्च यो यस्मिन् कलहे समुदाहृतः ॥ २२५
 अभिघाते तथाच्छेदे भेदे कुप्यावपातने ।
 पणान् दाप्यः पञ्चदश विंशतिन्तद्वयं तथा ॥ २२६
 दुःखोत्पादि गृहे द्रव्यं क्षिपन् प्राप्तेहरं तथा ।
 षोडशाश्वः पणान् दाप्यो द्वितीयो मध्यमं दमन् ॥ २२७
 दुःखे च शोणितोत्पादे शाखाङ्गच्छेदने तथा ।
 दण्डाः क्षुद्रपशूनाश्च द्विगुणप्रभृतिक्रमात् ॥ २२८
 लिङ्गस्य च्छेदने मृत्यौ मध्यमो मूल्यमेव च ।
 महापशूनामिषेषु स्थानेषु द्विगुणो दमः ॥ २२९
 प्रेरोहिशाश्विनां शास्त्रास्कन्धसर्वविदारणे ।
 उपजीव्यद्रमायाश्च विंशतिर्द्विगुणो दमः ॥ २३

चेत्त्वश्मशानसौमासु पुण्यस्थाने सुरासये ।

जातद्रमाणां द्विगुणो दमो वृद्धेऽथ विद्युते ॥ २३१

गुण्यगुच्छक्षुपलताप्रतानौषधिवीरुधाम् ।

पूर्वस्मृतादर्धदण्डः स्थानेयुक्तेषु कर्तने ॥ २३२

इति दण्डपारुष्यप्रकरणम् ।

सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम् ।

तन्मुस्याद्विगुणो दण्डो निहवे तु चतुर्गुणः ॥ २३३

यः साहसं कारयति स दाप्यो द्विगुणं दमम् ।

यश्चैवमुक्ताहं दाता कारयेत् स चतुर्गुणम् ॥ २३४

अर्घ्याक्रोशातिक्रमस्तदभ्रातृभार्या प्रहारकः ।

सन्दिष्टस्याप्रदाता च समुद्रगृहमेदकत् ॥ २३५

सामन्तकुलिकादीनामपकारस्य कारकः ।

पञ्चाशत्पणिको दण्ड एषामिति विनिश्चयः ॥ २३६

स्वच्छन्दं विधवागामी विक्रुष्टे नाभिभावकः ।

अकारणे च विक्रोष्टा चण्डालसोत्तमान् स्पृशन् ॥ २३७

शूद्रः प्रव्रजितानाञ्च देवे पित्रे च भोजकः ।

अयुक्तं शपथं कुर्वन्नयोग्योयोग्यकर्मकत् ॥ २३८

वृषक्षुद्रपशूनाञ्च पुंस्वस्य प्रतिघातकत् ।

साधारणस्यापलापी दासीगर्भविनाशकत् ॥ २३९

पितृपुत्रस्वसृभ्रातृदम्पत्याचार्यशिष्यकाः ।

एषामपतितान्योन्यत्यागी न्वग्रतदण्डभाक् ॥ २४०

इति साहसप्रकरणम् ।

व्रतान्छीन् पशान् दण्ड्यो नेजकस्तु पशुशकम् ।

विक्रयावक्रयाधानयाचिनेषु पशून् दण्डः ॥ २४१

पितापुत्रविराधे तु साक्षिणां त्रिपक्षो दमः ।

अन्तरे च तयोर्थः स्वात्तस्वाप्यष्टगुणो दमः ॥ २४२

तुलीयासनमानानां कूटकबाणकस्य च ।

एभिश्च व्यवहृतां यः स दाप्यो दण्डमुत्तमम् ॥ २४३

अकूटं कूटकं ब्रूते कूटं यथाप्यकूटकम् ।

स नाणकपरोक्षी तु दाप्य उत्तमसाहसम् ॥ २४४

भिषङ्मिथ्याचरन् दाप्यस्तिर्य्यक्षु प्रथमं दमम् ।

मानुषे मध्यमं राजमानुषेषुत्तमं दमम् ॥ २४५

अतन्म्यं यस्य बध्नाति तन्म्यं यस्य प्रमुञ्चति ।

अप्राप्तव्यवहारश्च स दाप्यो दण्डमुत्तमम् ॥ २४६

मानेन तुलया वापि योऽंशमष्टमकं हरेत् ।

दण्डं स दाप्यो द्विशतं वृक्षौ हानी च कल्पितम् ॥ २४७

भेषजस्त्रे हलवण-गन्धधान्यगुडादिषु ।

पक्ष्येषु प्रक्षिपन् हीनं पणान् दाप्यस्तु षोडश ॥ २४८

भृक्षर्गमणिसूत्रायःकाष्ठवल्कलवाससाम् ।

अजातौ जातिकरणे विक्रेयाष्टगुणो दमः ॥ २४९

समुद्रपरिवर्त्तश्च सारभाण्डश्च कृत्रिमम् ।

आधानं विक्रयं वापि नयतो दण्डकल्पना ॥ २५०

भिक्षे पणे तु पञ्चाशत्पणे तु शतमुच्यते ।

क्षिपणे द्विशतो दण्डो मूल्यवृक्षौ च वृक्षिमान् ॥ २५१

सम्भूय कुर्वतामर्घ्यं सबाधं कारुण्यिस्त्रिनाम् ।

अर्घ्यस्य द्वासं वृक्षिं वा जानतां दम उत्तमः ॥ २५२

सम्भूयवर्जिणां पञ्चममर्घ्यं षोडश्वन्ताम् ।

विक्रीकृतप्रभिहितो दण्ड उत्तमसाहसः ॥ २५३

राजभिः स्थाप्यते योऽर्घ्यः प्रत्यहं तेन विक्रयः ।
 क्रयो वानिःस्रवस्तस्माद्वणिजां लाभकृत् स्मृतः ॥ २५४
 स्वदेशपक्षे तु शतं वणिगृह्यते पञ्चकम् ।
 दशकं पारदेश्य तु यः सद्यः क्रयविक्रयौ ॥ २५५
 पक्षस्थोपरि संस्थाप्य व्ययं पक्षसमुद्भवम् ।
 अर्धोऽनुग्रहकृत् कार्यः क्रेतुर्विक्रेतुरेव च । २५६
 गृहीतमूल्यं यः पक्षं क्रेतुर्नैव प्रयच्छति ।
 सोदयं तस्य दाप्योऽसौ दिग्भाभं वा दिगागते ॥ २५७
 विक्रीतमपि विक्रेयं पूर्वक्रेतुर्यगृह्णाति ।
 हानिश्चेत् क्रैददोषेण क्रेतुरेवाहं सा भवेत् ॥ २५८
 राजदेवोपघातेन पक्षदोष उपागते ।
 हानिर्विक्रेतुरेवासौ याचितस्याप्रयच्छतः ॥ २५९
 अन्यद्वस्ते च विक्रीतं दुष्टं वा दुष्टवदयदि ।
 विक्रीणोते दमस्तत्र मूल्यात् तु द्विगुणो भवेत् ॥ २६०
 क्षयं वृद्धिं च वणिजा पक्षानामविजानता ।
 क्रीत्वा नानुशयः कार्यः कुर्वन् षड्भागदण्डभाक् ॥ २६१

इति विक्रीयासम्प्रदानप्रकरणम् ।

समवायेन वणिजां लाभार्थं कर्म कुर्वताम् ।
 लाभालाभौ यथाद्रव्यं यथा वा संविदा कृता ॥ २६२
 प्रतिषिद्धमनादिष्टं प्रमादात्यक्षं नाशितम् ।
 स तद्व्याधिग्नवाच्च रक्षिताद्व्यमांशभाक् ॥ २६३
 अर्धप्रक्षेपणादिभ्यं भागं श्रुत्वा नृपो हरेत् ।
 व्यासिद्ध राजयोग्यश्च विक्रीतं राजगामि ततः ॥ २६४

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन् ।
 दाप्यस्वष्टगुणं यद्य मव्याजक्रयविक्रयी ॥ २६५
 तग्निकः स्थलजं शुल्कं गृह्णन् दाप्य पणान् दश ।
 ब्राह्मणं प्रतिवेशानामेतदेवानिमन्त्रणे ॥ २६६
 देशान्तरगते प्रेते द्रव्यं दायादवान्धवाः ।
 ज्ञातयो वा हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७
 जिह्मं त्वजेयुर्निर्लाभमशक्तोऽन्येन कारयेत् ।
 अनेन विधिराख्यात ऋत्विक्कर्मककर्मिणाम् ॥ २६८
 इतिसम्भूयसमुत्थानम् ।

ग्राहकैर्गृह्यते चोरो लोभेणाथ पदेन वा ।
 पूर्व्वकर्मापराधी च तथा चाशुच्यवासकः ॥ २६९
 अन्यऽपि शङ्कया ग्राह्या ज्ञातिनामादिनिष्कवेः ।
 द्यूतस्त्रीपानशक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७०
 परद्रव्यगृह्णाणाश्च प्रच्छन्नागूढचारिणः ।
 निराया व्ययवन्तश्च विनष्टद्रव्यविक्रयाः ॥ २७१
 गृहीतः शङ्कया चौर्ये नात्मानं चेद्विशोधयेत् ।
 दापयित्वा हतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२
 चौरं प्रदाप्यापहृतं चातयेद्विविधैर्वर्धैः ।
 सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्रादिप्रवासयेत् ॥ २७३
 चातितेऽपहृते दोषो ग्रामभर्तुरनिर्गते ।
 विवीतभर्तुस्तु पथि चौरोऽर्चुरवीतके ॥ २७४
 स्वसोज्जि दद्यादग्रामस्तु पदं वा यत्र गच्छति ।
 पञ्चग्रामी वह्निःक्रोशाद्दशग्राम्यथवा पुनः ॥ २७५

वन्दिग्राहांस्तथा वाजिकुञ्जराणाञ्च हारिणः ।

प्रमल्लघातिनश्चैव शूलमारोपयेन्नरान् ॥ २७६

उत्तेज्येकग्रन्थिभेदौ करसन्दंशहीनकौ ।

कार्थ्यौ द्वितीयापराधे करपादैकहीनकौ ॥ २७७

क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः ।

देशकालवयाशक्ति मञ्चिन्त्य दण्डकर्मणि ॥ २७८

भक्तावकाशाग्न्युदकमन्त्रोपकरणव्ययान् ।

दत्त्वा चौरस्य हस्तुर्त्वा जानतो दम उत्तमः ॥ २७९

शस्त्रावपाते गर्भस्य पातने चोत्तम दमः ।

उत्तमो बाधमो वापि पुरुषस्त्रीप्रमापणे ॥ २८०

विप्रदुष्टां स्त्रियंभुण्ण पुरुषघ्नीमगर्भिणीम् ।

सेतुभेदकरीक्षाप्सु शिलां वज्रा प्रवेशयेत् ॥ २८१

विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम् ।

विकर्णकरनासीष्ठीं कृत्वा गीभिः प्रमापयेत् ॥ २८२

अविज्ञातहतस्याशु कलहं सुतवान्धवाः ।

प्रष्टव्या योषितद्यास्य परपुंसि रताः पृथक् ॥ २८३

स्त्रीद्रव्यहत्तिकामो वा केन वायं गतः सह ।

मृत्युदेशसमासन्नं पृच्छेद्वापि जनं शनैः ॥ २८४

जलवेश्मवनग्रामविवोतखलदाहकाः ।

राजपत्न्यभिगामौ च दग्धव्यास्तु कटाग्निना ॥ २८५

इति स्तेयप्रकरणम् ।

युमान् संग्रहणे याज्ञः केशाकेशि परस्त्रियाः ।

सद्यो वा कामजैश्चिह्नैः प्रतिपत्तौ दयास्तथा ॥ २८६

नीवीस्तनप्रावरणमकुशिकेशाभिर्मर्शनम् ।

भ्रदेशकालसम्भावं सहेकस्थानमेव च ॥ २८७
 सीनिषेधे शतं दद्याद्विशतन्तु दमं पुमान् ।
 प्रतिषेधे द्वयोर्दण्डो यथा संयज्ञे तथा ॥ २८८
 स्वजातावुत्तमो दण्ड आनुलोम्ये तु मध्यमः ।
 प्रातिलोम्ये बधः पुनः स्त्रीणां नासादिकर्त्तनम् ॥ २८९
 प्रलङ्घितां हरन् कन्यामुत्तमस्त्वन्यथाधमम् ।
 दण्डं दद्यात् सवर्णासु प्रातिलोम्ये बधः स्मृतः ॥ २९०
 सकामास्वनुलोमासु न दोषस्त्वन्यथा दमः ।
 दूषणे तु करच्छेद उत्तमायां बधस्तथा ॥ २९१
 शतं स्त्रीदूषणे दद्यादुद्वे तु मिथ्याभिगंसिता ।
 पशून् गच्छञ्जतं दाप्यो ह्येनांस्त्रीं गाञ्च मध्यमम् ॥ २९२
 श्वरुद्धासु दासीषु भुजिष्यासु तथैव च ।
 गम्यास्वपिपुमान्दाप्यः पञ्चाशत्पणिकं दमम् ॥ २९३
 प्रसङ्ग दास्यभिगमे दण्डो दशपणः स्मृतः ।
 बहूनां दयकामासौ चतुर्विंशतिकः पृथक् ॥ २९४
 गृहीतवेतना वेश्या नेच्छन्ती द्विगुणं वहेत् ।
 अगृहीते समं दाप्यः पुमानप्येतमेव च ॥ २९५
 अयोनी गच्छतो योषां पुरुषं चाधि मेहतः ।
 चतुर्विंशतिको दण्डस्तथा प्रव्रजिनागमे ॥ २९६
 अन्धाभिगमने त्वाङ्ग्य कवन्धेन प्रवासयेत् ।
 शूद्रस्तथाङ्ग्य एव स्यादन्धस्यार्थ्यागमे बधः ॥ २९७

इति स्त्रीमंथप्रकरणम् ।

उक्तं ब्राह्म्यधिकं वापि लिखेद्वयो राजशासनम् ।
 पारदारिकचौर वा मुञ्चतो दण्ड उत्तमः ॥ २९८

अभक्ष्येण द्विजं दुष्यन् दण्ड्य उत्तमसाहसम् ।
 क्षत्रियं मध्यमं वैश्यं प्रथमं शूद्रमर्षकम् ॥ २८८
 कूटस्वर्णव्यवहारीं विमांसस्य च विक्रयो ।
 त्राङ्गहीनन्तु कर्त्तव्या दाप्यद्योत्तमसाहसम् ॥ ३००
 चतुष्पादकृतो दोषी नापैहीति प्रजल्पतः ।
 काष्ठलोष्टेषु पाषाणवाहुयुग्यकृतस्तथा ॥ ३०१
 क्तिन्नस्थेन यानेन तथा भग्नयुगादिना ।
 पश्चाच्चैवापसरता हिंसने स्वाभ्यदोषभाक् ॥ ३०२
 शक्नो ह्यमोक्षयन् स्वामौ दंष्ट्रिणां शृङ्गिणां तथा ।
 प्रथमं साहसं दद्याद्विकुष्टे द्विगुणं ततः ॥ ३०३
 जारं चौरित्यभिवदन् दाप्यः पञ्चशतं दमम् ।
 उपजीव्यधनं मुञ्चंस्तदेवाष्टगुणीकृतम् ॥ ३०४
 राज्ञोऽनिष्टप्रवक्तारं तस्यैवाक्रोशकारिणम् ।
 तन्मन्त्रस्य च मित्तारं जिह्वां कृत्वा प्रवासयेत् ॥ ३०५
 सताङ्गसखविक्रेतुर्गुरोस्ताडयितुस्तथा ।
 राजयानासनारोहृङ्गण उत्तमसाहसः ॥ ३०६
 द्विनेत्रमेदिनी राजद्विष्टादेशकृतस्तथा ।
 विप्रत्वेन च शूद्रस्य जीवनोऽष्टशतो दमः ॥ ३०७
 दुर्दृष्टांस्तु पुनर्दृष्टा व्यवहारान् नृपेण तु ।
 सभ्याः भजयिनी दण्ड्या विवादाद्विगुणं दमम् ॥ ३०८
 यो मन्थेताजितोऽस्मीति न्यायेनापि पराजितः ।
 तमायान्तं पुनर्जित्वा दापयेद्विगुणं दमम् ॥ ३०९

राज्ञान्यायेन यो दण्डो गृहीतो वरुणाय तम् ।
निवेद्य दद्यादहिप्रेभ्यः स्वयं त्रिंशद्गुणीकृतम् ॥ ३१०
इति श्रोत्याज्ञवल्क्ये धर्मशास्त्रे व्यावहारो
नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

उनद्विवर्षे निखनेन कुर्यादुदकं ततः ।
आ श्मशानामनुव्रान्त्य इतरो ज्ञातिभिर्वृतः ॥ १
यमसूक्तं यमीं गाथां जपन्निलौकिकाम्निना ।
स दग्ध्य उपेतयेदाहिताग्न्याहृतार्थवत् ॥ २
सप्तमाद्दशमाद्वापि ज्ञातयोऽभ्युपयन्त्यपः ।
अपनः शोशुचदघमनेन पितृदिङ्मुखाः ॥ ३
एवं मातामहाचार्यप्रेतानामुदकक्रिया ।
कामादकं सखिप्रत्तास्वस्रीयश्चश्रुत्विजाम् ॥ ४
सकृत् प्रसिञ्चन्त्युदकं नामगोत्रेण बाण्यताः ।
न ब्रह्मचारिणः कुर्युरुदकं पतितास्तथा ॥ ५
पापण्ड्यानाश्रिताः स्तेना भर्तृघ्न्यः कामगादिका ।
सुराप्य आत्मत्यागिन्यो नाशीचोदकभाजनाः ॥ ६
कतोदकान् समुत्तीर्णान् मृदुशादलसंस्थितान् ।
ज्ञातानपवदेयुस्तानितिहासैः पुरातनैः ॥ ७
मानुष्ये कदलीस्तम्बनिःसारं सारमार्गणम् ।
यः करति स सन्मुढो जलबुद्बुदमन्त्रिभे ॥ ८

पञ्चधा सम्भृतः कायो यदि पञ्चत्वमागतः ।
 कर्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ८
 गन्धो वसुमतो नाशमुदधिर्देवतानि च ।
 क्रानप्रख्यः कथं नाशं मर्त्यलोको न यास्यति ॥ ९
 स्नेषाय वाग्वैर्मुक्तं प्रेतो भुंक्ते यतोऽवशः ।
 अतो न रोदितव्यन्तु क्रियाः कार्याः स्वशक्तितः ॥ १०
 इति संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः ।
 विदश्य निम्बपत्राणि नियताहारि वेश्मनः ॥ ११
 आचम्याम्नरादिसलिलं गोमयं गौरसर्पपान् ।
 प्रविशेयुः समालभ्य दत्त्वाश्मनि पदं शनैः ॥ १२
 प्रवेशनादिक्रं कर्म प्रेतसंस्पर्शिनामपि ।
 इच्छतां तत्क्षणाच्छुद्धिं परेषां स्नानसंयमात् ॥ १३
 आचार्यपित्रुपाध्यायान्निह त्यापि व्रती व्रती ।
 सकटाक्षं न चाग्नीयान्न च तैः सह संवसेत् ॥ १४
 क्रोतलव्धाशना भूमौ स्वपेयुस्ते पृथक् पृथक् ।
 पिण्डयज्ञावृता देयं प्रेतायान्नं दिनत्रयम् ॥ १५
 जलमेकाहमाकाशे स्थाप्यं क्षीरञ्च मृन्मये ।
 वैतानोपासनाः कार्याः क्रियाश्च श्रुतिदर्शनात् ॥ १६
 त्रिरात्रं दशरात्रं वा श्रावमाशौचमुच्यते ।
 उनद्विवर्षमुभयोः सूतकं मातुरेष हि ॥ १७
 पित्रोस्तु सूतकं मातुस्तदष्टगदर्शनाद् भुवम् ।
 तदहर्न प्रदुष्येत पूर्वेषां जन्मकारणात् ॥ १८
 अन्तरा जन्ममरणे शेषाहोभिविशुध्यति ।
 गर्भंस्त्रावे मामतुल्या निशाः शुद्धेस्तु कारणम् ॥ २०

हतानां नृपगोविप्रैरन्वक्षन्नात्मघातिनाम् ।
 प्रोषिते कालशेषः स्यात् पूर्णं दत्त्वोदकं शुचि ॥ २१
 क्षत्रस्य द्वादशाहानि विशः पञ्चदशैव तु ।
 चिंशहिनानि शूद्रस्य तदङ्गं न्यायवर्त्तिनः ॥ २२
 आ दन्तजम्बनः सद्य आ चूडावैशिको स्मृता ।
 त्वेरात्रमा व्रतादेशाद्दशरात्रमतः परम् ॥ २३
 ग्रहस्वदत्तकन्यासु धालेषु च विशोधनम् ।
 गुर्जन्तवास्यनूचानमातुल्योत्त्रियेषु च ॥ २४
 अनौरसेषु पुत्रेषु भार्यास्वन्यगतासु च ।
 निवासराजनि प्रेते तदहः शुद्धिकारणम् ॥ २५
 ब्राह्मणेनानुगन्तव्यो न शूद्रो न द्विजः कश्चित् ।
 अनुगम्याग्ममि स्नात्वा स्पृष्ट्वाग्निं घृतभुक् शुचिः ॥ २६
 महीपतौनां नागौचं हतानां विद्युता तथा ।
 गोब्राह्मणार्थं संग्रामे यस्य चेच्छति भूमिपः ॥ २७
 ऋत्विजां दोक्षितानाञ्च यज्ञियं कर्म कुर्वताम् ।
 सत्त्रिव्रतिब्रह्मचारिदाढ्यब्रह्मविदां तथा ॥ २८
 दाने विवाहे यज्ञे च संग्रामे देशविप्र्लवे ।
 आपद्यपि च कष्टायां सद्यः शौचं विधेयते ॥ २९
 उदकाशौचिभिः क्षयात् संस्पृष्टस्त्रीरुपस्पृशेत् ।
 अवलिङ्गानि जपेच्चैव सावित्रीं मनसा सक्तम् ॥ ३०
 कालोऽग्निः कर्म मृदायुर्मनो ज्ञानं तपो जलम् ।
 पञ्चात्तापो निराहारः सर्वोऽमी शुद्धिहेतवः ॥ ३१
 अकार्यकारिणां दानं वेगो नद्यास्तु शुद्धिकत् ।
 शोध्यस्य मृच्च तोयञ्च सञ्चासी वै द्विजम्बनाम् ॥ ३२

तपो वेदविदां क्षान्तिर्विदुषां वर्ष्मणो जलम् ।
जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३
भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा भता ॥ ३४

इत्थंशौचप्रकरणम् ।

शत्रवेण कर्मणा जीवेद्विशां वाप्यापदि द्विजः ।
निस्तोय्य तामथात्मानं पावयित्वा न्यसेत् पथि ॥ ३५
फलोपलक्षीममोममनुष्यापूपवीरुधः ।
तिलौदनरसक्षारान् दधि क्षीरं घृतं जलम् ॥ ३६
शस्त्रासवमधूच्छिष्टमधुलाक्षाश्च वर्हिषः ।
शृङ्गर्मपुष्पकुतपकेशतक्रविषक्षितौः ॥ ३७
क्षौश्रेयनीललवणमांसैकशफसीसकान् ।
शाकाद्वैषधिपिण्याक-पशुगन्धांस्तथैव च ॥ ३८
वैश्यवृत्त्यापि जीवन्नो विक्रीणीत कदाचन ।
धर्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९
लाक्षाालवणमांसानि पतनीयानि विक्रये ।
पयो दधि च मद्यञ्च ह्योनवर्णकराणि च ॥ ४०
आपहतः सम्मग्नश्च न भुञ्जानो वा यतस्ततः ।
नालिप्ये तेनसा विप्रो ज्वलनार्कसमो हि सः ॥ ४१
कृषिः शिल्पं भृतिर्विद्या कुसीदं शकटं गिरिः ।
सेवाऽनूपो नृपो भैक्षमापन्नौ जीवनानि तु ॥ ४२
बुभुक्षितस्त्राहं स्थित्वा धान्यमन्नाद्याणाञ्चरेत् ।
प्रतिगृह्य तदाख्येयमभियुक्तेन धर्मतः ॥ ४३

तस्य वृत्त कुलं शीलं श्रुतमध्ययनं तपः ।

ज्ञात्वा राजा कुटुम्बश्च धर्म्म्यां वृत्तिं प्रकल्पयेत् ॥ ४४

इत्यापञ्चम्यप्रकरणम् ।

सुतविन्यपत्नीकस्तया वानुगतो वनश्च ।

धानप्रस्थो ब्रह्मचारी साखि सोपासतो व्रजेत् ॥ ४५

अफालकटेनाग्नीयं पित्रुदेयातिथीस्तथा ।

भृत्यान्तु तर्पयेत् श्मश्रुजटालीममृक्षतमंवान् ॥ ४६

अह्नो मासस्य षष्ठां वा तथा संवत्सरस्य वा ।

अर्थस्य मञ्चयं कुर्यात् कृतमाश्वयुजे त्यजेत् ॥ ४७

दान्तस्त्रिषरणस्त्रायी निवृत्तश्च प्रतिग्रहात् ।

स्वाध्यायवान् दानशीलः सर्वसत्त्वहिते रतः ॥ ४८

दन्तिलूग्नलिकः कालपक्वाशो वाश्मकुट्टकः ।

श्रीतं ध्याते फलस्त्रेहैः कर्म कुर्यात् क्रियास्तथा ॥ ४९

चान्द्रायणैर्नयेत् कानं कृच्छ्रैर्वा वर्तयेत् सदा ।

पत्ने गते वाप्यश्रोयान्मासे वाऽहनि वा गते ॥ ५०

स्वप्याङ्गुली शुची रात्रौ दिवा मभ्युपदेर्नयेत् ।

भ्यानासनविहारेर्वा योगाभ्यासेन वा तथा ॥ ५१

श्रीशे पञ्चाग्निमध्यस्थी वर्षासु स्थम्बिलेश्वरः ।

आर्द्रवासास्तु हेमन्ते शतथा वापि तपश्चरेत् ॥ ५२

यः कण्टर्कैर्वितुदति चन्दनैर्यश्च लिम्पति ।

अक्रुद्धोऽपरितुष्टश्च समस्तस्य च तस्य च ॥ ५३

अग्नीन् वाप्यात्ममात् ज्ञत्वा वृक्षावामो मितश्विनः ।

वानप्रस्था गृह्येष्वेव यातार्थं भैक्षमाचरेत् ॥ ५४

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत वाग्यतः ।

वायूभक्षः प्रागुदीचीं गच्छेद्वा वर्ष्म संक्षयात् ॥ ५५

इतिवानप्रस्थप्रकरणम् ।

वनादगृह्णाद्वा क्षत्वेष्टिं सार्व्ववेदसदक्षिणाम् ।

प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि ॥ ५६

अधोतवेदो जपकृत् पुत्रवानसदोऽग्निमान् ।

शक्त्या च यज्ञक्षमोक्षे मनः कुर्यात्तु नान्यथा ॥ ५७

सर्व्वभूतहितः शान्तस्त्रिदण्डो सकमण्डलुः ।

एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत् ॥ ५८

अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः ।

रक्षितं भिक्षुकैर्ग्रामे यात्रामात्रमलोलुपः ॥ ५९

यतिपात्राणि मृदेणुदार्ढ्यलानुमयानि च ।

सलिलैः शुद्धिरंतेषां गोवालैश्चावधर्षणात् ॥ ६०

सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च ।

भयं हृत्वा च भूतानाममृतौ भवति द्विजः ॥ ६१

कर्त्तव्याशयशुद्धिस्तु भिक्षुकेन विशेषतः ।

घ्नानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकरणाय च ॥ ६२

अवेक्ष्या गर्भवासश्च कर्मजा गतयस्तथा ।

आधयो व्याधयः क्लेशा जरा रूपविपर्य्ययः ॥ ६३

भवो जातिसहस्रेषु प्रियाप्रियविपर्य्ययः ।

ध्यानयोगेन सम्पश्येत् सूक्ष्म आत्मात्मनि स्थितः ॥ ६४

नाश्रमः कारणं धर्म्यं क्रियमाणो भवेद्वि सः ।

अतो यदात्मनोऽप्यं परस्व न तदाचरेत् ॥ ६५

सत्यमस्तं यमक्रोधो ऋषीः शीघ्रं धीर्धृतिर्ह्रमः ।
मंयतेन्द्रियता विद्या धर्माः सर्व्व उदाहृतः ॥ ६६
इति यतिप्रकरणम् ।

निःसरन्ति यथा लोहपिण्डात्तप्तात् स्फुलिङ्गकाः ।
सकाशादात्ममस्तुदात्मानः प्रभवन्ति हि ॥ ६७
तत्रात्मा हि स्वयं किञ्चित् कर्म किञ्चित् स्वभावतः ।
करोति किञ्चिदभ्यासाद्धर्माधर्माभ्यात्मकम् ॥ ६८
निमित्तसत्वरः कर्त्ता वीर्य्य ब्रह्म गुणी वशी ।
यजः शरीरग्रहणात् स जात इति कीर्त्त्यते ॥ ६९
सर्गादौ स यथाकाशं वायुं ज्योतिर्ज्जलं महीम् ।
सृजत्येकोत्तरगुणांस्तथादत्ते भवन्नपि ॥ ७०
आहुत्याप्यायते सूर्य्यस्तस्मादृष्टिः शीघ्रधः ।
तदन्नं रसरूपेण शुक्रत्वमुपगच्छति ॥ ७१
स्त्रीपुंसयोस्तु संयोगे विशुद्धे शुक्रशोणिते ।
पञ्चधा तु स्वयं षष्ठ आदत्ते युगपत् प्रभुः ॥ ७२
इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः ।
धारणा प्रेरणं दुःखमिच्छाहङ्कार एव च ॥ ७३
प्रयत्न आकृतिर्व्वर्णः स्वरश्चेष्टा भवाभवौ ।
तस्मैतदात्मजं सर्व्वमनादेरादिमिच्छतः ॥ ७४
प्रथमे मासि संक्लेदभूतो धातुविमूर्च्छितः ।
मासस्त्र्यदं द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युतः ॥ ७५
आकाशाद्वायवं मौल्यं शब्दं शीतं धलादिकम् ।
वायोस्तु स्पर्शनं चेष्टां व्यूह्यतं रौक्ष्यमेव च ॥ ७६

पित्तान्तु दर्शनं पक्तिमौक्षणं रूपं प्रकाशितम् ।
 रसान्तु रसनं शैत्यं स्नेहं क्लेदं समार्दवम् ॥ ७७
 भूमैर्गन्धं तथा घ्राणं गौरवं मूर्तिमेव च ।
 आत्मा गृह्णात्यजः सर्वं तृतीये स्पन्दते ततः ॥ ७८
 दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ।
 वैरूप्यं मरणं वापि तस्मात् कार्यं प्रियं क्षियाः ॥ ७९
 स्थैर्यं चतुर्थं त्वङ्गानां पञ्चमे शोणितोद्भवः ।
 षष्ठे बलस्य वर्णस्य नखरोन्माञ्च सम्भवः ॥ ८०
 मनस्येतन्ययुक्तोऽसौ नाडोऽग्रायुशिरायुतः ।
 सप्तमे चाष्टमे चैव त्वङ्गांसस्मृतिमानपि ॥ ८१
 पुनर्हन्ती पुनर्मर्ममोजस्तस्य प्रधावति ।
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 निःसार्यते वाण इव यन्त्रच्छिद्रेण सज्जर ॥ ८३
 तस्य षोढा शरीराणि षट् त्वचो धारयन्ति च ।
 षडङ्गानि तयास्थाञ्च सह षष्ट्या शतत्रयम् ॥ ८४
 स्थालैः सह चतुःषष्टिर्दन्ता वै विंशतिर्नखाः ।
 पाणिपादशलाकाश्च तासां स्थानचतुष्टयम् ॥ ८५
 पद्मङ्गुलीनां द्वे पाणार्थेर्गुल्फेषु च चतुष्टयम् ।
 चत्वार्यरत्निकास्थीनि जङ्गयोस्तावदेव तु ॥ ८६
 द्वे द्वे जानुकपोलोरूपलकांससमुद्भवे ।
 अक्षतालूषके योणोकलके च विनिर्दिशेत् ॥ ८७
 भगा षेकं तथा षष्ठे चत्वारिंशच्च पञ्च च ।
 षीथा पञ्चदशास्थिः स्याज्जत्वैर्कैकं तथा हनु ॥ ८८

तन्मूले हे ललाटाक्षिगण्डे नामा घनास्थिका ।
पार्श्वकाः स्थानके सार्धममर्बुदैश्च द्विसप्तिः ॥ ८८
ह्रीं शङ्ककौ कपालानि चत्वारि शिरसस्तथा ।
उरः समदशास्थौनि पुरुषस्यास्थिसंग्रहः ॥ ८९
गन्धरूपरसस्पर्शशब्दाश्च विषयाः कृताः ।
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कर्णौक्षेत्रियाणि जानीयात्मानस्यैषोभयात्मकम् ॥ ९१
नाभिरोजो गुदं शुकं शोणितं शङ्ककौ तथा ।
मूर्ध्वासकण्ठहृदयं प्राणस्यायतनानि तु ॥ ९२
वपावसावहननं नाभिः क्लोम यकृत् प्लिहा ।
क्षुद्रानां वक्त्रको वस्तिः पुरोषाधानमेव च ॥ ९३
आमाशयोऽथ हृदयं स्थूलान्त्रं गुदमेव च ।
उदरश्च गुदौकोष्ठौ विस्तारोऽयमुदाहृतः ॥ ९४
कर्णौनिके चाक्षिकूटे शङ्कुली कर्णपुत्रकौ ।
कर्णौ शङ्खौ ध्रुवौ देन्तवेष्टावोष्ठौ ककुन्दरौ ॥ ९५
वङ्गणौ वृषणौ हृक्कौ श्लेषसङ्घातजौ स्तनौ ।
उपजिह्वा स्निग्धौ बाह्वौ जङ्घोरुषु च पिण्डिकाः ॥ ९६
तालुदरं वस्ति शीर्षं चिबुके गालशुष्मिके ।
अवटुश्चैवमेतानि स्थानान्यहं शरीरके ॥ ९७
अक्षिकर्णचतुष्कश्च पञ्चसङ्घट्टयानि च ।
नवच्छिद्राणि तान्येव प्राणस्यायतनानि तु ॥ ९८
शिराः शतानि सप्तैव नव स्याद्युशतानि च ।
धमनीनां शते हे च पेशी पञ्चशतानि च ॥ ९९

एकोनत्रिंशल्लक्षानि तथा नवशतानि च ।
 षट्पञ्चाशच्च जानीत शिरा धमनिसंज्ञिताः ॥ १०१
 त्रयोलक्षास्तु विज्ञेयाः श्लशुकेशाः शरीरिणाम् ।
 सप्तोत्तरं मर्माशतं द्वे च सन्धिगते तथा ॥ १०२
 रोमां कीट्यश्च पञ्चाशच्चतस्रः कीट्य एव च ।
 सप्तषष्टिस्तथा लक्षाः सार्द्धाः स्वेदायनैः सह ॥ १०३
 वायवीयैर्विगण्यन्ते विभक्ताः परमाणवः ।
 यद्यप्येकोऽनुवेदैषां भावनाश्चैव संस्थितिम् ॥ १०४
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 सप्तैव तु पुरीषस्य रक्तस्याष्टौ प्रकीर्तिताः ॥ १०५
 षट् श्लेष्मा पञ्च पित्तञ्च चत्वारो मूत्रमेव च ।
 वसात्रयो द्वौ तु मेदो मज्जेकोऽर्धन्तु मस्तके ॥ १०६
 श्लेष्मोजसस्तावदेव रेतसस्तावदेव तु ।
 इत्येतदस्मिरं वर्षं यस्य सोक्षाय कृत्यसौ ॥ १०७
 द्वासप्ततिमहर्षाणि हृदयादभिनिःसृता ।
 हिताहिता नाम नाद्यस्तासां मध्ये शशिप्रभम् ॥ १०८
 मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः ।
 स ज्ञेयस्तं विदित्वेह पुनरायतने नतु ॥ १०९
 ज्ञेयश्चारण्यकमहं यदादित्यादवाप्तवान् ।
 योगशास्त्रञ्च मत्प्रोक्तं ज्ञेयं योगमभीप्सता ॥ ११०
 अनन्यविषय कृत्वा मनोबुद्धिस्मृतीन्द्रियम् ।
 ध्येय आत्मा स्थितो योऽसौ हृदये दोषवत् प्रभुः ॥ १११
 यथाविधानेन पठन् सामगायमविश्रुतम् ।
 सावधानस्तदभ्यासात् परं ब्रह्माधिगच्छति ॥ ११२

अपरान्तकमूनीष्यं मद्रकं प्रकरीन्तया ।

श्रीवेणकं सुराविन्दुमुत्तरं गीतकानि च ॥ ११३

ऋग्गाथाः पाणिका दक्षविहिता ब्रह्मगीतिकाः ।

त्रेयमेतन्मदभ्यासकरणाश्लेषसंज्ञितम् ॥ ११४

वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः ।

तालज्ञश्चाप्रयासेन मोक्षमार्गं नियच्छति ॥ ११५

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कद्रस्यानुचरो भूत्वा तेनैव सह मोदते ॥ ११६

अनादिरात्मा कथितस्तस्यादिस्तु शरीरकम् ।

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कथमेतद्विमुह्यामः सदेवासुरमानवम् ।

जगदद्भुतमात्मा च कथं तस्मिन् वदस्वः नः ॥ ११८

मोहजालमपास्येह पुरुषो दृश्यते हि यः ।

सहस्रकरपद्मेनः सूर्य्यवर्चाः सहस्रकः ॥ ११९

स आत्मा चैव यज्ञश्च विश्वरूपः प्रजापतिः ।

विराजः सोऽन्नरूपेण यज्ञत्वमुपगच्छति ॥ १२०

यो द्रव्यदेवतात्यागसम्भूतो रस उत्तमः ।

देवान् सन्तर्प्य स रसो यजमानं फलेन च ॥ १२१

संयोज्य वायुना सोमं नीयते रश्मिभिस्ततः ।

ऋग्यजुःसामविहितं सौरं धामोपनीयते ॥ १२२

स्वमण्डलादसौ सूर्य्यः स्रजत्यमृतमुत्तमम् ।

यज्ञश्च सर्व्वभूतानामशनानशनारमनाम् ॥ १२३

तस्मादद्यात् पुनर्यज्ञं पुनरन्नं पुनः क्रतुः ।

एवमेतदनाद्यन्तं चक्रं सम्परिवर्त्तते ॥ १२४

अनादिरात्मा सम्भूतिर्विद्यते नान्तरात्मन ।
 समवायो तु पुरुषो मोहेच्छादेषकर्मजः ॥ १२५
 भद्रस्यात्मा मया यो व आदिदेव उदाहृतः ।
 मुखवाङ्मह रूपजाः स्युस्तस्य वर्णा यथाक्रमम् ॥ १२६
 पृथिवी पादतस्तस्य शिरसो द्यौरजायत ।
 नस्तः प्राणा दिशः श्रोतास्तस्यर्शाहायुर्भुक्त्वाच्छिखी ॥ १२७
 मनमथन्द्रमा जातसत्त्वपथ दिवाकरः ।
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 यद्यव नु कथं ब्रह्मन् पार्थयोनिषु जायते ।
 ईश्वरः स कथं भवैरनिष्टैः सम्प्रयुज्यते ॥ १२९
 कर्णैरन्वितस्यापि पूर्वज्ञानं कथञ्चन ।
 वेत्ति सर्वगतं कस्मात् सर्वगोऽपि न वेदनाम् ॥ १३०
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 द्योषैः प्रयाति जिवोऽयं भवं योनिशतेषु च ॥ १३१
 अनन्ताश्च यथा भावाः शरीरेषु शरीरिणाम् ।
 रूपाण्यपि तथैवेह सर्वयोनिषु देहिनाम् ॥ १३२
 विपाकः कर्मणां प्रत्य केषाञ्चिदिह जायते ।
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 परद्रव्याण्यभिधायं स्तथानिष्टानि चिन्तयन् ।
 वितथाभिनिवेशी च जायन्तेऽन्धासु योनिषु ॥ १३४
 पुरुषोऽनृतवादी च पिशुनः पुरुषस्तथा ।
 अनिवदप्रलापी च मृगपक्षिषु जायते ॥ १३५
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आतमन्नः शौचवान् दान्तस्तपस्वी विजितेन्द्रियः ।
 धर्मज्ञद्वेदविद्यावित् सात्त्विको देवयोनिषु ॥ १३७
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 स राजगोमनुष्येषु मृतो जन्माधिगच्छति ॥ १३८
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 प्रमादवान् भिक्षवृत्तो भवेत्सिंध्यक्षु तामसः ॥ १३९
 रजसा तमसा चैवं समाविष्टो भ्रमन्निह ।
 भावेरनिष्टैः संयुक्तः संसारं प्रतिपद्यते ॥ १४०
 मलिनो हि यथादर्शो रूपालोकस्य न क्षमः ।
 तथाविपक्षकरण आत्मज्ञानस्य न क्षमः ॥ १४१
 कटिर्व्वारौ यथापक्वे मधुरः सन् रसोऽपि न ।
 प्राप्यते ह्येतात्मनि तथा नापक्षकरणे ज्ञता ॥ १४२
 सर्वान्त्रयां निजे देहे देही विन्दति वेदनाम् ।
 योगी मुक्तश्च सर्व्यासां यो न चाप्नोति वेदनाम् ॥ १४३
 आकाशमेकं हि यथा घटादिषु पृथग्भवेत् ।
 तथात्मैकोऽप्यनेकस्तु जलाधारेष्विवांशुमान् ॥ १४४
 ब्रह्मखानिलतेजांसि जलं भूषेति धातवः ।
 इमे लोका एष चात्मा तस्माच्च स चराचरम् ॥ १४५
 गृहण्यवक्रसंयोगात् कुम्भोकारो यथा घटम् ।
 करोति दृणमृत्काष्ठैर्गृहं वा गृहकारकः ॥ १४६
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 निजखालासमायोगात् कोशं वा कोशकारकः ॥ १४७
 कारणान्यवमादाय तासु तास्त्रिह योनिषु ।
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याज्ञवल्क्य संहिता ।

महाभूतानि सत्त्वानि यथात्मापि तथैव हि ।
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वाचं वा को विजानाति पुनः संश्रुत्य संश्रुताम् ।
अतीतार्थस्मृतिः कस्य को वा स्वप्नस्य कारकः ॥ १५०
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सहस्रशोर्षाजापौ तु सुच्यते गुरुतल्पगः ।

गौर्हेया कर्मणोऽस्त्रान्ते घृयगेभिः पयस्विनी ॥ ३०५

प्राणायामशतं कार्यं सर्वपापापनुत्तये ।

उपपातकजातानामनादिष्टस्य चैव हि ॥ ३०६

ओङ्काराभिष्टुतं सोमसलिलं पावनं पिबेत् ।

कृत्वा तु रेतोविष्मूत्रप्राशनञ्च द्विजोत्तमः ॥ ३०७

निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।

त्रैकाक्षसन्ध्याकरणात्तत् सर्वं विप्रणश्यति ॥ ३०८

शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः ।

सर्वपाप्रहरा ह्येते रुद्रेकादशिनी तथा ॥ ३०९

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।

तत्र तत्र त्रिलैर्होमो गायत्र्या वाचनं तथा ॥ ३१०

वेदाभ्यासरतं चान्तं महायज्ञक्रियारतम् ।

न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ३११

वायुभक्षो दिवा तिष्ठन् रात्रिं नीत्वाप्सु सूर्यदृक् ।

जप्त्वा सहस्रं गायत्र्याः शुध्येद्व्रजवधादृते ॥ ३१२

ब्रह्मचर्यं दया चान्तिर्दानं सत्यमकल्मषता ।

अहिंसास्ते यमाधुर्यदमाचेति यमाः स्मृताः ॥ ३१३

ज्ञानमौनोपवासेन्या-स्वाध्यायोपस्मनिधृष्टाः ।

नियमा गुरुशुश्रूषाशौचाक्रोधाप्रमादताः ॥ ३१४

गोमूत्रं गोमयं क्षौरं दधि सर्पिः कुशोदकम् ।

जग्ध्वा परेऽहन्त्युपवसेत् कृच्छ्रं सान्तपनश्चरेत् ॥ ३१५

मृथक्सान्तपनद्रव्यैः षडहः सोपवासकः ।

सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः ॥ ३१६

पर्णोदुम्बरराजीव विस्वपत्रकुशोदकैः ।

प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदाहृतः ॥ २१७

तप्तक्षीरघृताम्बुनामेकैकं प्रत्यहं पिबेत् ।

एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः ॥ ३१८

एकभक्तेन नक्तेन तथैवायाचितेन च ।

उपवासेन चैकेन पादकृच्छ्रः प्रकीर्तितः ॥ ३१९

यथाकथञ्चिन्निगुणं प्राजापत्योऽयमुच्यते ।

अयमेवातिकृच्छ्रः स्यात् पाणिपूराद्यभोजनः ॥ ३२०

कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम् ।

द्वादशाहोपवासेन पराकः परिकीर्तितः ॥ ३२१

पिण्डाकाचामतक्राम्बुसक्तूनां प्रतिवासरम् ।

एकरात्रोपवासश्च कृच्छ्रः सौम्योऽयमुच्यते ॥ ३२२

एषा त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम् ।

सुलापुरुष इत्येष ज्ञेयः पाञ्चदशाहिकः ॥ ३२३

तिथिद्वयं चरेत् पिण्डान् शुक्ले शिख्यण्डसञ्चितान् ।

एकैकं प्रासयेत् कृष्टे पिण्डं चान्द्रायणं चरन् ॥ ३२४

यथाकथञ्चितं पिण्डानां चत्वारिंशच्छतद्वयम् ।

मासेनैवोपभुञ्जीत चान्द्रायणमथापरम् ॥ ३२५

कुर्व्यान्निषवणश्रायी कृच्छ्रं चान्द्रायणं तथा ।

पवित्राणि जपेत्पिण्डान् गायत्र्या चामिमन्त्रयेत् ॥ ३२६

अनादिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु ।

धर्मार्थं यच्चरेदेतच्चन्द्रस्येति सलोकताम् ॥ ३२७

क्वचिच्छ्रद्धाधर्मकामम् महतीं श्रियमाप्नुयात् ।

यथा गुरुक्रतुफलं प्राप्नोति च समाहितः ॥ ३२८

श्रुत्वैतानृधयो धर्मान् याज्ञवल्केन भाषितान् ।

इदम्बुध्नीहात्मानं योगीन्द्रममितीजसम् ॥ ३२९

ये इदं धारयिष्यन्ति धर्मशास्त्रमतन्द्रिताः ।

इहलोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम् ॥ ३३०

विद्यार्थी प्राप्नुयाद्द्विधां धनकामो धनं तथा ।

आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३३१

श्लोकत्रयमपि श्रुत्वाद्य आद्ये श्रावयिष्यति ।

पितृणां तस्य वृत्तिः स्वादक्षया नात्र संशयः ॥ ३३२

ब्राह्मणः पात्रतां याति क्षात्रयो विजयी भवेत् ।

वैश्याऽपि धान्यधनवानस्य शास्त्रस्य धारणात् ॥ ३३३

य इदं श्रावयेद्विप्रान् द्विजान् सर्व्यसु पर्व्वसु ।

अश्वमेधफलं तस्य तद्भवाननुमन्यताम् ॥ ३३४

श्रुत्वैतदुयाज्ञवल्केणाऽपि प्रीतात्मा मुनिभाषितम् ।

एवमस्त्विति ह्योवाच नमस्कृत्य स्वयम्भूवे ॥ ३३५

इति श्रीयाज्ञवल्क्ये धर्मशास्त्रे प्रायश्चित्तं

नाम तृतीयोऽध्यायः ॥ ३ ॥

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प्रथमोऽध्यायः ।

ये वर्णाश्रमधर्मस्थास्ते भक्ता केशवं प्रति ।
इति पूर्वं त्वया प्रोक्तं भूर्भुवःस्वर्दिजोत्तमाः ॥ १
वर्णानामाश्रमाणाञ्च धर्मान् नो ब्रूहि सत्तम ।
येन सन्तुष्यते देवो नारसिंहः सनातनः ॥ २

मार्कण्डेयः ॥

अत्राहं कथयिष्यामि पुरातनमनुत्तमम् ।
ऋषिभिः सह संवादं हारीतस्व महात्मनः ॥ ३
हारीतं सर्वधर्मज्ञमासीनमिव पावकम् ।
प्रक्षिपत्याब्रुवन् सर्वे सुनयो धर्मकाङ्क्षिणः ॥ ४
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वर्णानामाश्रमाणाञ्च धर्मान् नो ब्रूहि भार्गव ॥ ५
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सन्धार्य सुष्यते मर्त्यो जन्मसंसारवन्धनात् ॥ ८
पुरा देवो जगत्स्रष्टा परमात्मा जलोपरि ।
सुखाप भोगिपर्यङ्के शयने तु श्रिया सह ॥ ९

तस्य सुप्तस्य नाभौ तु महत् पद्ममभूत् किल ।

पद्ममध्य ऽभवद् ब्रह्मा वेदवेदाङ्गभूषणः ॥ १०

स चोक्तो देवदेवेन जगत् सृज पुनःपुनः ।

सोऽपि सृष्ट्वा जगत् सत्यं सदेवासुरमानुषम् ॥ ११

यज्ञसिद्धार्थमनघान् ब्राह्मणान् सुखतोऽसृजत् ।

असृजत् क्षत्रियान् वाह्मोर्वैश्यान्पूरुदेशतः ॥ १२

शूद्रांश्च पादयोः सृष्ट्वा तेषाञ्चैवानुपूर्व्यंशः ।

यथा प्रोवाच भगवान् ब्रह्मयोनिः पितामहः ॥ १३

तद्वचः सम्प्रवक्ष्यामि शृणुत द्विजसत्तमाः ।

धनं यशस्यमायुष्य स्वर्ग्यं मोक्षफलप्रदम् ॥ १४

ब्राह्मण्यां ब्राह्मणेनैवमुत्पन्नो ब्राह्मणः स्मृतः ।

तस्य धर्मं प्रवक्ष्यामि तद्योग्यं देशमेव च ॥ १५

कृष्णसारो मृगो यत्र स्वभायेन प्रवर्तते ।

तस्मिन् देशे वसेद्धर्मः सिध्यति द्विजसत्तमाः ॥ १६

षट्कर्माणि निजान्याहुर्ब्राह्मणस्य महात्मनः ।

तैरेव सततं यस्तु वर्त्तयेत् सुखमेधते ॥ १७

अध्यापनश्चाध्ययनं याजनं यजनं तथा ।

दानं प्रतिग्रहश्चेति षट्कर्माणीति चोच्यते ॥ १८

अध्यापनश्च त्रिविधं धर्मार्थमृक्थकारणात् ।

शुश्रूषाकरणश्चेति त्रिविधं परिकीर्तितम् ॥ १९

एषामन्यतमाभावे वृषाचारो भवेद्द्विजः ।

तत्र विद्या न दातव्या पुरुषेण हितैषिणा ॥ २०

योग्यानध्यापयेच्छिष्यानयोग्यानपि वर्जयेत् ।

विदितात् प्रतिगृह्णीयाद्गृहे धर्मप्रसिद्धये ॥ २१

वेदज्ञेवाभ्यसेन्नित्यं शुचौ देशे समाहितः ।

धर्मशास्त्रं तथा पाठ्यं ब्राह्मणेः शुद्धमानसैः ॥ २२

वेदवत् पठितव्यञ्च श्रोतव्यञ्च दिवा निशि ।

स्मृतिहीनाय विप्राय श्रुतिहीने तथैव च ॥ २३

दानं भोजनमन्यञ्च दत्तं कुलविनाशनम् ।

तस्मात् सर्वप्रयत्नेन धर्मशास्त्रं पठेद्द्विजः ॥ २४

श्रुतिस्मृतौ च विप्राणां चक्षुसी देवनिर्मिते ।

काणस्तत्रैकया हीनो हाभ्यामन्धः प्रकीर्तितः ॥ २५

गुरुशुश्रूषणञ्चैव यथान्यायमतन्द्रितः ।

सायं प्रातरुपासीत विवाहाग्निं द्विजोत्तमः ॥ २६

सुस्नातस्तु प्रकुर्वीत वैश्वदेवं दिने दिने ।

अतिथिनागताञ्छक्त्या पूजयेदविचारतः ॥ २७

अन्यानभ्यागतान् विप्राण्पूजयेच्छक्तितो गृही ।

स्वदारनिरतो नित्यं परदारविवर्जितः ॥ २८

जतहोमस्तु भुञ्जीत सायं प्रातरुदारधौः ।

सत्यवादो जितक्रोधो नाधर्मो वर्त्तयेन्नृतिम् ॥ २९

स्वकर्मणि च सम्प्राप्ते प्रमादान्न निवर्त्तते ।

सत्यां द्वित्यां वदेद्वाचं परलोकहितैषणौम् ॥ ३०

एष धर्मः समुद्दिष्टो ब्राह्मणस्य समासतः ।

धर्ममेव हि यः कुर्यात् स याति ब्रह्मणः पदम् ॥ ३१

इत्येष धर्मः कथित मयायं पृष्टो भवन्निस्वखिलाघहारी ।

वदामि राज्ञामपि चैव धर्माञ् पृथक् पृथक् बोधत

विप्रवर्याः ॥ ३२

इति हारौतं धर्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

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चक्षादीनां प्रवक्ष्यामि यथावदनुपूर्व्वशः ।
येषु प्रवृत्ता विधिना सर्व्वे यान्ति परां गतिम् ॥ १
राज्यस्थः क्षत्रियश्चापि प्रजा धर्म्मोण पालयन् ।
कुर्यादध्ययनं सम्यग्यजेद्यज्ञान् यथाविधि ॥ २
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स्वभ्यार्थ्यानिरतो नित्यं षड् भागार्हः सदा नृपः ॥ ३
नौतिशास्त्रार्थकुशलः सन्धिविश्रहतस्त्वित् ।
देवब्राह्मणभक्तश्च पित्रकार्यपरस्तथा ॥ ४
धर्म्मोण यजनं कार्य्यमधर्म्मपरिवर्ज्जनम् ।
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एतदाचरते यो हि स स्वर्गीं नात्र संशयः ॥ १०
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अयाचितप्रदाता च कष्टं वृत्तार्थमाचरेत् ।
 पाकयज्ञविधानेन यजेद्देवमततन्द्रितः ॥ १२
 शूद्राणामधिकं कुर्यादर्शनं न्यायवर्तिनाम् ।
 धारणं जोर्णवस्त्रस्य विप्रस्योच्छिष्टभोजनम् ।
 स्वन्दारेषु रतिश्चैव परदारविवर्जनम् ॥ १३
 इत्थं कुर्यात् सदा शूद्रो मनोवाक्कायकर्मभिः ।
 स्नानमेन्द्रमवाप्नोति नष्टपापः सुपुण्यकृत् ॥ १४
 वर्षेषु धर्मा विविधा मयोक्ता
 यथा तथा ब्रह्ममुखेरिताः पुरा ।
 शृणुध्वमत्राश्रमधर्ममाद्यं
 मयाच्यमानं क्रमशो मुनीन्द्राः ॥ १५
 इति हारोते धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

उपनीतो माणवको वसेद्गुरुकुलेषु च ।
 गुरो कुले प्रियं कुर्यात् कर्मणा मनसा गिरा ॥ १
 ब्रह्मचर्यमधःशय्या तथा वस्त्रं रूपासना ।
 उदकुम्भान् गुरोर्दद्याद्गोश्रासश्च श्वनानि च ॥ २
 कुर्यादध्ययनञ्चैव ब्रह्मचारो यथाविधि ।
 विधिं त्यक्त्वा प्रकुर्वीणो न स्वाध्यायफलं लभेत् ॥ ३
 यः कश्चित् कुरुते धर्मं विधिं हित्वा दुरात्मवान् ।
 न तत्फलमवाप्नोति कुर्वीणोऽपि विधिभ्युतः ॥ ४

तस्माद्देवप्रतानीह चरेत् स्वाध्यायसिद्धये ।
 शौचाचारमशेषन्तु शिष्येदगुरुसन्निधौ ॥ ५
 अजिनं दण्डकाष्ठञ्च मेखलाञ्चोपवीतकम् ।
 धारयेदप्रमत्तश्च ब्रह्मचारी समाहितः ॥ ६
 सायं प्रातश्चरेद्भैक्षं भोज्याथ संयतेन्द्रियः ।
 आचम्य प्रयतो नित्यं न कुर्याद्दन्तधावनम् ॥ ७
 छत्रञ्चोपानहञ्च व गन्धमाल्यादि वर्जयेत् ।
 मृत्तुगौतमथालापं मैथुनञ्च विवर्जयेत् ॥ ८
 हस्त्यश्मारोहणञ्चैव सन्त्यजेत् संयतेन्द्रियः ।
 सन्धोपास्तिं प्रकुर्वीत ब्रह्मचारी व्रतस्थितः ॥ ९
 अभिवाद्य गुरोः पादौ सन्ध्याकर्मावसानतः ।
 तथा यागं प्रकुर्वीत मातापित्राश्च भक्तितः ॥ १०
 एतेषुर्विद्वेषु नष्टेषु नष्टाः स्युः सर्वदेवताः ।
 एतेषां शासने तिष्ठेद्ब्रह्मचारो विमत्सरः ॥ ११
 अधीत्य च गुरोर्वेदान् वेदौ वा वेदमेव वा ।
 गुरवे दाक्षिणां दद्यात् संयमो ग्राममावसेत् ॥ १२
 यस्यैतानि सुगुमानि जिज्ञोषस्त्रोदरं करः ।
 सश्राससमयं कृत्वा ब्राह्मणो ब्रह्मचर्यया ॥ १३
 तस्मिन्नव नयेत् कालमाचार्यं यावदायुषम् ।
 तदभावे च तत्पुत्रे तच्छिष्ये वाथवा कुले ॥
 न विवाहोऽन सश्रासो नैष्ठिकस्य विधीयते ॥ १४
 इमं यो विधिमास्थाय त्यजेद्देहमतन्द्रितः ।
 नेह भूयोऽपि जायेत ब्रह्मचारी दृढव्रतः ॥ १५

यो ब्रह्मचारी विधिना समाहित
 चरेत् पृथिव्यां गुरुसेवने रतः ।
 सम्प्राप्य विद्यामतिदुर्लभां शिवां
 फलञ्च तस्याः सुखमस्तु विन्दति ॥ १६
 इति हारीते धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

गृहोत्तवेदाध्ययनः श्रुतशास्त्रार्थतत्त्ववित् ।
 असमानार्थगोत्रां हि कन्यां सम्भ्रातृकां शुभाम् ॥ १
 सर्व्वावयवसम्पर्णां सुहृत्तामुद्दहेन्नरः ।
 ब्राह्मणं विधिना कुर्यात् प्रशस्तेन द्विजोत्तमः ॥ २
 तथान्ये बहवः प्रोक्ता विवाहा वर्षधर्मतः ।
 औपासनञ्च विधिवदाहृत्य द्विजपुङ्गवाः ॥ ३
 सायं प्रातश्च जूहुयात् सर्व्वकालमतन्द्रितः ।
 स्नानं काथ्यं ततो नित्यं दन्तधावनपूर्व्वकम् ॥ ४
 उषःकाले समुत्थाय कृतशीघ्रो यथोविधि ।
 मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः ॥ ५
 तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तकाष्ठकम् ।
 करञ्जं खादिरं वापि कदम्बं कुरवं तथा ॥ ६
 सप्तपर्णं पृथ्निपर्णीजम्बुनिम्बं तथैव च ।
 अपामागञ्च विश्वश्चार्कश्चोडुम्बरमेव च ॥ ७
 एते प्रशस्ताः कथिता दन्तधावनकर्मणि ।
 दन्तकाष्ठस्य भक्षश्च समासेन प्रकीर्तितः ॥ ८

सर्वं कण्टकिनः पुण्याः क्षीरिणश्च यशस्विनः ।
 अष्टाङ्गुलेन मानेन दण्डकाष्ठमिहोच्यते ।
 प्रादेशमात्रमथवा तेन दन्तान् विशोधयेत् ॥ ८
 प्रतिपत्पूर्वषष्ठीषु नवम्याश्चैव सत्तमाः ।
 दन्तानां काष्ठसंयोगाद्दृष्ट्यासप्तमं कुलम् ॥ १०
 अभावे दन्तकाष्ठानां प्रतिषिद्धदिनेषु च ।
 अपां द्वादशगण्डुषैर्मुखशुद्धिं समाचरेत् ॥ ११
 कृत्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ।
 मन्त्रवत् प्रोक्ष्य चात्मागं प्रक्षिपेद्दकाञ्जलिम् ॥ १२
 आदित्येन सह प्रातर्भन्दहानाम राक्षसाः ।
 युध्यति वरदानेन ब्रह्मणोऽव्यक्तजन्मनः ॥ १३
 उदकाञ्जलिनिक्षेपा गायत्र्या चाभिमन्त्रिणीः ।
 निघ्नन्ति राक्षसान् सर्वान् मन्देहाख्यान् द्विजेरिताः ॥ १४
 ततः प्रयाति सविता ब्राह्मणैरभिरक्षितः ।
 मरीच्याद्येर्ष्महाभागैः सनकाद्यैश्च योगिभिः ॥ १५
 तस्माच्च लङ्घयेत् सन्ध्यां सायं प्रातः समाहितः ।
 उक्तङ्घ्रयति यो मोहात् स याति नरकं ध्रुवम् ॥ १६
 सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्यस्य चाञ्जलिम् ।
 दत्त्वा प्रदक्षिणं कुर्याज्जलं स्पृष्ट्वा विशुध्यति ॥ १७
 पूर्व्यां सन्ध्यां सनक्षत्रामुपासीत यथाविधि ।
 गायत्रीमभ्यसेत्तावदद्यावदादित्यदर्शनात् ॥ १८
 उपास्य पश्चिमां सन्ध्यां सादित्वाच्च यथाविधि ।
 गायत्रीमभ्यसेत्तावदद्यावत्तारां न पश्यति ॥ १९
 ततश्चावसथं प्राप्य कृत्वा होमं स्वयं बुधः ।

सञ्चिन्त्य पोष्यवर्गस्य भरणार्थं विचक्षणः ॥ २०
 ततः शिष्यं हितार्थाय स्वाध्यायं किञ्चिदाचरेत् ।
 ईश्वरस्यैव कार्यार्थमभिगच्छेद्द्विजोत्तमः ॥ २१
 कुशपुष्पेभ्यः नादौ नि गत्वा दूरं समाहरेत् ।
 ततो माध्याह्निकं कुर्याच्छुचौ देशे मनोरमे ॥ २२
 विधिं तस्य प्रवक्ष्यामि समासात् पापनाशनम् ।
 स्नात्वा येन विधानेन मुच्यते सर्वकिल्बिषात् ॥ २३
 स्नानार्थं मृदमानो यः शुद्धाक्षततिलैः सह ।
 सुमनाश्च ततो गच्छेच्चर्दीं शुद्धजलाधिकाम् ॥ २४
 नद्यात्तु विद्यमानायां न स्नायादन्यवारिणि ।
 न स्नायादल्पतोयेषु विद्यमाने वह्नदके ॥ २५
 सरिद्धरं नदीस्नानं प्रतिस्नोतः स्थितश्चरेत् ।
 तडागादिषु तोयेषु स्नायाच्च तदभाषतः ॥ २६
 शुचिदेशं समभ्युक्ष्य स्थापयेत् सकलांस्वरम् ।
 मत्तोयेन स्वकं देहं लिप्सेत् प्रक्षाल्य यत्नतः ॥ २७
 स्नानादिकञ्च सम्प्राप्य कुर्यादाचमनं बुधः ।
 सोऽन्तर्जलं प्रविश्याथ वाग्यतो नियमेन हि
 हरिं संस्मृत्य मनसा मज्जयेच्चूकमज्जले ॥ २८
 ततस्तीरं समासाद्य आचम्यापः समन्वतः ।
 प्रोक्षयेद्द्वारुणैर्मन्त्रैः पावमानीभिरेव च ॥ २९
 कुशाग्रकृततोयेन प्रोक्ष्यात्मानं प्रयत्नतः ।
 स्नोनाष्टविधोति मृदुगात्रे द्वादंविष्णविति द्विजाः ॥ ३०
 ततो नारायणं देवं संस्मरेत् प्रतिमज्जनम् ।
 निमज्जान्तर्जले सम्यक् क्रियते चाघमर्षणम् ॥ ३१

स्नात्वा च तत्तिलैस्तथैव विपिष्टभिः सह ।
 तर्पयित्वा जलं तस्मान्निष्पौष्ट्यं च समाहितः ॥ ३२
 जलतीरं समासाद्य तत्र शुक्ले च वाससी ।
 परिधायोत्तरोयश्च कुर्यात् केशाञ्च धूनयेत् ॥ ३३
 न रक्तमूख्यं वासी न मौलाश्च प्रशस्यते ।
 मलात्तं गन्धहौनश्च वर्जयेदम्बरं बुधः ॥ ३४
 ततः प्रचालयेत् पादौ मृत्तोयेन विचक्षणः ।
 दक्षिणस्तु करं कृत्वा गोकर्णाकृतवत् पुनः ॥ ३५
 त्रिः पिवेदीक्षितं तोयमास्थं द्विः परिमार्जयेत् ।
 पादौ शिरस्ततोऽभ्युक्ष्य त्रिभिरास्थमुपसृशेत् ॥ ३६
 अङ्गुष्ठानामिकाभ्याश्च चक्षुषौ समुपसृशेत् ।
 तथैव पञ्चभिर्मूर्ध्नि सृशेदेवं समाहितः ॥ ३७
 अनेन विधिना चम्य ब्राह्मणः शुद्धमानसः ।
 कुर्वीत दर्भपाणिस्तूदक्षुखः प्राक्षुखोऽपि वा ॥ ३८
 प्राणायामत्रयं धीमान् यथान्यायमतन्द्रितः ।
 जपयज्ञं ततः कुर्याद्वायवीं वेदमातरम् ॥ ३९
 त्रिविधो जपयज्ञः स्वास्तस्य तत्त्वं निबोधत ।
 वाचिकश्च उपांशुश्च मानसश्च त्रिधाकृतिः ॥ ४०
 त्रयाणामपि यज्ञानां श्रेष्ठः स्वादुत्तरोत्तरः ॥ ४१
 यदुच्चनीचोच्चरितैः शब्दैः स्पष्टपदाक्षरैः ।
 मन्त्रमुच्चारयन् वाची जपयज्ञस्तु वाचिकः ॥ ४२
 शनैरुच्चारयन्मन्त्रं किञ्चिदोष्ठौ प्रचालयेत् ।
 किञ्चिच्छ्रवणयोग्यः स्वात् स उपांशुर्जपः स्मृतः ॥ ४३

धिया पदाचरन्नेखा भवर्णमपदाचरम् ।
 शब्दार्थचिन्तनाभ्यान्तु तदुक्तं मानसं स्मृतम् ॥ ४४
 जपेन देवता नित्यं स्तूयमाना प्रसौदति ।
 प्रसन्ने विपुलान् गोत्रान् प्राप्नुवन्ति मनोविणः ॥ ४५
 राक्षसाश्च पिशाचाश्च महासर्पाश्च भीषणाः ।
 जपितान्मोपसर्पन्ति दूरादेव प्रयान्ति ते ॥ ४६
 छन्द ऋचादि विज्ञाय जपेन्मन्त्रमतन्द्रितः ।
 जपेदहरहर्चात्वा गायत्रीं मनसा द्विजः ॥ ४७
 सहस्रपरमां देवीं शतमध्यां दशावराम् ।
 गायत्रीं यो जपेन्नित्यं स न पापेन लिप्यते ॥ ४८
 अथ पुण्याश्लिं कृत्वा भानवे चोर्ध्वाङ्गुकः ।
 उदुत्यञ्च जपेत् सूक्तं तच्चक्षुरिति चापरम् ॥ ४९
 प्रदक्षिणमुपावृत्त्वा नमस्कुर्याद्दिवाकरम् ।
 ततस्त्रीयेन देवादीनङ्गिः सन्तर्पयेद्विजः ॥ ५०
 स्नानवस्त्रान्तु निस्त्रोण पुनराचमनं चरेत् ।
 तदङ्गत्तज्जनस्येह स्नानं दानं प्रकीर्तितम् ॥ ५१
 दर्भासीनो दर्भपाणिर्ब्रह्मयज्ञविधानतः ।
 प्राङ्मुखो ब्रह्मयज्ञान्तु कुर्याच्छ्रद्धासमन्वितः ॥ ५२
 ततोऽर्घं भानवे दद्यात्तिलपुष्पाद्यतान्वितम् ।
 उत्थाय मूर्धपर्यन्तं हंसः शुचिषदिदृष्ट्वा ॥ ५३
 ततो देवं नमस्कृत्य गृहं गच्छेत्ततः पुनः ।
 विधिना पुरुषसूक्तस्य गत्वा विष्णुं समर्चयेत् ॥ ५४
 वैश्वदेवं ततः कुर्यात्तिलकर्म विधानतः ।
 गोदोहमात्रमाकाङ्क्षेदतिथिं प्रति वै गृही ॥ ५५

अष्टष्टपूर्वमञ्जातमतिथिं प्राप्तमर्चयेत् ।
 स्वागतासनदानेन प्रत्युत्थानेन चाम्बुना ॥ ५६
 स्वागतेनाम्नयस्तुष्टा भवन्ति गृहमेधिनः ।
 आसनेन तु दत्तेन प्रीतो भवति देवराट् ॥ ५७
 पादशौचेन पितरः प्रीतिमायान्ति दुर्लभाम् ।
 अन्नदानेन युक्तेन हृष्यते हि प्रजापतिः ॥ ५८
 तस्मादतिथये कार्यं पूजनं गृहमेधिना ।
 भक्त्या च शक्तितो नित्यं विष्णोरर्चादनन्तरम् ॥ ५९
 भिक्षाश्च भिक्षवे दद्यात् परिव्राट् ब्रह्मचारिणे ।
 अकल्पितान्नमुद्धृत्य सव्यञ्जनसमन्वितम् ॥ ६०
 अकृते वैश्वदेवेऽपि भिक्षौ च गृहमागते ।
 उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्जयेत् ॥ ६१
 वैश्वदेवकृतान् दोषाच्छक्तो भिक्षुर्यपोद्धितुम् ।
 न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोद्धति ॥ ६२
 तस्मात् प्राप्ताय यतये भिक्षां दद्यात् समाहितः ।
 विष्णुरेव यतिच्छाय इति निश्चित्य भावयेत् ॥ ६३
 सुवासिनीं कुमारीञ्च भोजयित्वा नरानपि ।
 बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वा गृही ॥ ६४
 प्राप्त, खोदष्ट, खो वापि मौनी च मितभाषकः ।
 अन्नमादौ नमस्कृत्य प्रहृष्टेनान्तरात्मना ॥ ६५
 एवं प्राणाहुतिं कुर्यान्मन्त्रेण च पृथक् पृथक् ।
 ततः स्वादुकराक्षश्च भुञ्जीत सुसमाहितः ॥ ६६
 आचम्य देवतामिष्टां संस्मरन्नुदरं स्पृशेत् ।
 इतिहासपुराणाभ्यां कश्चित् कालं नयेद्बुधः ॥ ६७

ततः सन्ध्यासुपासौत वह्निगत्वा विधानतः ।
 कृतहोमस्तु भुञ्जीत रात्रौ चातिथिभोजनम् ॥ ६८
 सायं प्रातर्दिजातीनामशनं श्रुतिचोदितम् ।
 नान्तरा भोजनं कुर्यादग्निहोत्रसायं विधिः ॥ ६९
 शिष्यानध्यापयेच्चापि अनध्याये विसर्जयेत् ।
 श्रुत्युक्तानखिलांश्चापि पुराणोक्तानाप द्विजः ॥ ७०
 महानवम्यां द्वादश्यां भरण्यामपि पर्वसु ।
 तथाचयद्यतीयायां शिष्यान् नाध्यापयेद्द्विजः ॥ ७१
 माघमासे तु सप्तम्यां रथ्याख्यायान्तु वर्जयेत् ।
 अध्यापनं समभ्यञ्जन् स्नानकाले च वर्जयेत् ॥ ७२
 नीयमानं शवं दृष्ट्वा महीस्थं वा द्विजोत्तमाः ।
 न पठेद्गुदितं श्रुत्वा सन्ध्यायान्तु द्विजोत्तमाः ॥ ७३
 दानानि च प्रदेयानि गृहस्थेन द्विजोत्तमाः ।
 हिरण्यदानं गोदानं पृथिवीदानमेव च ॥ ७४
 एवं धर्मो गृहस्थस्य सारभूत उदाहृतः ।
 य एवं श्रद्धया कुर्यात् स याति ब्रह्मणः पदम् ॥ ७५
 ज्ञानोत्कर्षश्च तस्य स्यान्नारसिंहप्रसादतः ।
 तस्मान्मुक्तिमवाप्नोति ब्राह्मणो द्विजसत्तमाः ॥ ७६
 एवं हि विप्राः कथितो मया वः
 समासतः शाश्वतधर्मराशिः ।
 गृही गृहस्थस्य सतो हि धर्मं
 कुर्वन् प्रयत्नाच्चरिमेति युक्तम् ॥ ७७
 इति हारीते धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

अतः परं प्रवक्ष्यामि वानप्रस्थस्य सप्तमाः ।
 धर्माश्रमं महाभागाः कथ्यमानं निबोधत ॥ १
 गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पतितमात्मनः ।
 भार्यां पुत्रेषु निश्चिप्य सह वा प्रविशेद्वनम् ॥ २
 नखरोमाणि च तथा सितगात्रत्वगादि च ।
 धारयन् शुद्ध्यादग्निं वनस्थो विधिमाश्रितः ॥ ३
 धान्यैश्च वनसम्भूतैर्नीवाराक्षैरनिन्दितैः ।
 शाकमूलफलैर्व्यापि कुर्यान्नित्यं प्रयत्नतः ॥ ४
 शिकारमृगानयुक्तस्तु कुर्यात्सीत्रं तपस्तदा ।
 पश्चान्ते वा समञ्जीयाश्चासान्ते वा स्वपन्नभुक् ॥ ५
 यथा चतुर्थकाते तु भुञ्जीयादष्टमेऽथवा ।
 षष्ठे च कालेऽप्यथवा वायुभक्षोऽथवा भवेत् ॥ ६
 घर्मे पश्चान्निमध्यस्थस्तथा वर्षे निराश्रयः ।
 हेमन्ते च जले स्निग्धा नयेत् कालं तपश्चरन् ॥ ७
 एवञ्च कुर्वता धेनुं क्षतपुष्टिर्यथाश्रमम् ।
 अग्निं स्वात्मनि क्षत्वा तु प्रव्रजेदुत्तरां दिशम् ॥ ८
 आदेहपातं वनगो मौनमास्त्राय तापसः ।
 अरजतीन्द्रियं ब्रह्मं ब्रह्मलोके महीयते ॥ ९
 तपो हि यः सेवति वन्यवासः समाधिपुक्त प्रयतान्तरात्मा ।
 विमुक्तपापो विमलः प्रशान्तः स याति दिव्यं पुरुषं पुराणम् ॥ १०
 इति हारीते धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अतःपरं प्रवक्ष्यामि चतुर्थाश्रममुत्तमम् ।

अथवा तदनुष्ठाय तिष्ठन् मुच्येत वन्धनात् ॥ १

एवं वनाश्रमे तिष्ठन् पातयच्चैव किंस्वपम् ।

चतुर्थभाश्रमं गच्छेत् सत्र्यासविधिना द्विजः ॥ २

दत्त्वा पित्रभ्यो देवेभ्यः मानुषेभ्यश्च यज्ञतः ।

दत्त्वा आहं पित्रभ्यश्च मानुषेभ्यस्तथात्मनः ॥ ३

इष्टिं वैश्वानरीं कृत्वा प्राज्ञ खोदक्षु खोऽपि वा ।

अग्निं स्वात्मनि संरोप्य मन्त्रवित् प्रव्रजेत् पुनः ॥ ४

ततः प्रभृति पुत्रादी मृं हालापादि वर्जयेत् ।

वन्धुनानभयं दद्यात् सर्व्वभूताभयं तथा ॥ ५

त्रिदण्डं वैणवं सम्यक् सन्ततं समपर्व्वकम् ।

वेष्टितं कृष्णगोवालरज्जुमश्चतुरङ्गुलम् ॥ ६

श्रीचार्थं मानसार्थञ्च मुनिभिः समुदाहृतम् ।

कौपीनाच्छादनं वासः कन्यां शीतनिवारिणीम् ॥ ७

पादुके चापि गृह्णीयात् कुर्यान्नान्यस्य संग्रहम् ।

एतानि तस्य लिङ्गानि यतेः प्रोक्तानि मर्व्वदा ॥ ८

मंग्यञ्च कृतसत्र्यासो गत्वा तौर्थमनुत्तमम् ।

म्रात्वाचम्य च विधिवद्वस्त्रपूतेन वारिणा ॥ ९

तर्पयित्वा तु देवांश्च मन्त्रवद्भास्करं नमेत् ।

आत्मनः प्राज्ञ, खो मौनी प्राणायामचयं चरेत् ॥ १०

गायत्रोच्च यथाशक्ति जप्त्वा ध्यायेत् परं पदम् ।

स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत् ॥ ११

सायंकाशे तु विप्राणां गृहास्सम्भवपथः तु ।
 सम्यग् याचेच्च कवलं दक्षिणेन करेण वै ॥ १२
 पात्रं वामकरे स्थाप्य दक्षिणेन तु शेषयेत् ।
 यावताग्नेन दत्तिः स्यात्तावन्नैचं समाचरेत् ॥ १३
 ततो निवृत्त्वा तत्पात्रं संस्थाप्यान्यत्र संयमी ।
 चतुर्भिरङ्गुलैश्चाथ प्रासमात्रं समाहितः ॥ १४
 सर्व्वव्यञ्जनसंयुक्तं पृथक्पात्रे नियोजयेत् ।
 सूर्यादिभूतदेवेभ्यो दत्त्वा सस्मोञ्च वारिणा ॥ १५
 भुञ्जीत पात्रपुटके पात्रे वावभ्यतो यतिः ।
 बटकाश्चत्यपरेषु कुञ्जीतैन्दुकपात्रके ॥ १६
 कोविदारकदम्बेषु न भुञ्जीयात् कदाचन ।
 मलात्ताः सर्व्वं उच्यन्ते यतयः कांस्त्रभोजिनः ॥ १७
 कांस्त्रभाण्डेषु यत् पात्रो गृहस्त्रस्त्र तथैव च ।
 कांस्त्रे भोजयतः सर्व्वं किंस्त्रिषं प्राप्नुयात्तयोः ॥ १८
 भूक्षा पात्रे यतिर्नित्यं क्षालयेन्मन्त्रपूर्व्वकम् ।
 न दुच्यते च तत्पात्रं यज्ञेषु चमसा इव ॥ १९
 अथाचम्य निदिध्यास्य उपतिष्ठेत् भास्कारम् ।
 जपध्यानेतिहासैश्च दिनशेषं नयेद्बुधः ॥ २०
 क्षतसन्ध्यस्ततो रात्रिं नयेद्देवगृहादिषु ।
 हृत्पुण्डरीकनिलये ध्यायेदात्मानमव्ययम् ॥ २१
 यदि धर्मरतिः शान्तः सर्व्वभूतसमो वशी ।
 प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्त्तते ॥ २२

निदण्डभृदयो हि पृथक् समाचरेच्छनेऽग्नेर्वैश्व

वहिर्गृहाचः ।

वर्णश्च श्रृंगारसमस्तवन्धनात् स याति विष्णोरष्टतामनः

पटम् । २३

इति शारीरैर्धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

वर्णनामाश्रमाश्च कथितं धर्मशास्त्रम् ।
 येन स्वर्गापवगच्छ प्राप्नुवन्ति द्विजातयः ॥ १
 योगशास्त्रं प्रवक्ष्यामि सङ्क्षेपात् सारमुत्तमम् ।
 यस्य च श्रवणादयान्ति मोक्षश्चैव सुसुखम् ॥ २
 योगाभ्यासवसेनैव नश्येद्युः पातकानि तु ।
 तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियापरः ॥ ३
 प्राच्यायामिन वचनं प्रत्याहारेण चेन्द्रियम् ।
 धारणाभिर्व्यंशे कृत्वा पूर्वं दुर्धर्षं मनः ॥ ४
 एकाकारमना मन्दं बुधश्चमनामयम् ।
 सूक्ष्मात् सूक्ष्मतरं ध्यायेज्जगदाधारमुच्यते ॥ ५
 आत्मानं वहिरन्तःस्थं शुद्धचामोकरप्रभम् ।
 रहस्येकान्तमासीनो ध्यायेदामरशान्तिकम् ॥ ६
 यत् सर्वंप्राणिहृदयं सर्वेषाञ्च हृदिस्थितम् ।
 यच्च सर्वजनेर्ज्ञेयं सोऽहमस्मीति चिन्तयेत् ॥ ७
 आत्मसाभसुखं यावत्तपोध्यानमुदीरितम् ।
 श्रुतिस्मृतिदिक् धर्मं तद्विद्वद् न चाचरेत् ॥ ८

यथा रथोऽश्वहीनस्तु यथाश्वो रथिहीनकः ।

एव तपश्च विद्या च संयुतं भैषजं भवेत् ॥ ८

यथाश्वं मधुसंयुक्तं मधुराश्वेन संयुतम् ।

उभाभ्यामपि पक्षाभ्यां यथा खे पक्षिणां गतिः ॥ १०

तथैव ज्ञानकर्मभ्यां प्राप्यते ब्रह्मशास्त्रतम् ।

विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ॥ ११

देहहयं विद्यायाश्च मुक्तो भवति बन्धनात् ।

न तथा क्षीणदेहस्य विनाशो विद्यते कश्चित् ॥ १२

मया ते कथितः सर्व्वो वर्णाश्रमविभागशः ।

सङ्क्षेपेण द्विजश्रेष्ठा धर्मस्तेषां सनातनः ॥ १३

श्रुत्वैवं सुनयो धर्मं स्वर्गमोक्षफलप्रदम् ।

प्रणम्य तच्छिं जग्मुर्मुदिताः स्वं स्वमाश्रमम् ॥ १४

मार्कण्डेयः ।

धर्मशास्त्रमिदं सर्व्वं हारीतमुखनिःसृतम् ।

अधोत्य कुरुते धर्मं स याति परमां गतिम् ॥ १५

ब्राह्मणस्य तु यत् कर्म कथितं वाहुजस्य च ।

ऊरुजस्यापि यत् कर्म कथितं पादजस्य च ॥ १६

अन्यथा वर्त्तमानस्तु सद्यः पतति जातितः ।

यो यस्याभिहितो धर्मः स तु तस्य तथैव च ।

तस्मात् स्वधर्मं कुर्व्वीत द्विजो नित्यमनापदि ॥ १७

वर्णाश्रित्वारो राजेन्द्र चत्वारस्यापि चाश्रमाः ।

स्वधर्मं ये तु तिष्ठन्ति ते यान्ति परमां गतिम् ॥ १८

स्वधर्मेण यथा नृणां नारसिंहः प्रसीदति ।

न तुष्यति तद्यान्येन कर्मणा मधुसूदनः ॥ १९

अतः कुर्वन् भिजं कर्म यथाकालमतन्द्रितः ।

सहस्रानीकदेवेशं नारसिंहं सालयम् ॥ २०

उत्पन्नवैराग्यवलेन योगी

ध्यायेत् परं ब्रह्म सदाक्रियावान् ।

सत्त्वं सुखं रूपमनन्तमाद्यं

विहाय देहं पदमेति विष्णोः ॥ २१

इति हारीते धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७



उशनःसंहिता ।

प्रथमोऽध्यायः ।

शोनकाद्याश्च सुनयः श्रीशनं भार्गवं सुनिम् ।
 नत्वा पप्रच्छुरखिलं धर्मशास्त्रविनिर्णयम् ॥ १
 अथौषां शृङ्खलां पूर्वमुशना धर्मतत्त्ववित् ।
 धर्मार्थकाममोक्षाणां कारणं पापनाशनम् ॥ २
 सुसमाधिहृदो यूयं शृणुष्वं गदतो मम ।
 भार्गवं पितरं नत्वा उशनं धर्ममब्रवीत् ॥ ३
 कृतोपनयनो वेदानधीयत द्विजीसमः ।
 गर्भाष्टमे वाष्टमे वा स्वसूत्रोक्तविधानतः ॥ ४
 दण्डे च मेखलासूत्रे कृष्णाजिनधरो मुनिः ।
 भिक्षाहारो गुरुहितेवीक्षमाक्षो गुरोर्मुखम् ॥ ५
 कार्पासमुपवीतं सन्निर्मितं ब्रह्मणा पुरा ।
 ब्राह्मणानां त्रिष्टत् सूत्रं शोचमाविकमेव वा ॥ ६
 सदोपवीती चेव स्नात् सदा ब्रह्मशिखो द्विजः ।
 अन्यथा यत्कृतं वासः कार्पासं वा कृषायकम् ।
 तदेव परिधानौयं शुक्लमच्छिद्रमुत्तमम् ॥ ७
 उत्तरोयं समाख्यातं वासःकृष्णाजिनं शुभम् ।
 अभावे भव्यमजिनं रौरवं वा विधीयते ॥ ८
 उपवीतं वामबाहुसंध्यबाहुसमन्वितम् ।
 उपवीतो भवेन्नित्यं निवीतं कण्ठसम्बन्धम् ॥ ९
 सव्यबाहुं समुद्धृत्य दक्षिणेन धृतां द्विजाः ।
 प्राचीनाधोतमित्युक्तं पित्रे कर्मणि धारयेत् ॥ १०

अन्धगारि गवांगोष्ठे होमे जप्ये तथैव च ।
 स्वाध्यायभोजने नित्यं ब्राह्मणानाञ्च सन्निधौ ॥ ११
 उपासने गुरुणाञ्च सन्ध्ययोरुभयोरपि ।
 उपवीतौ भवेन्नित्यं विधिरप सनातनः ॥ १२
 मोक्षो त्रिवृत्समा श्रद्धा कार्या विप्रस्य मेखला ।
 मुञ्जाभावे कुशानाङ्गुर्थन्विनैकेन वा त्रिभिः ॥ १३
 धारयेद्विष्वपास्ताशं दण्डं केशान्तगं द्विजः ।
 यज्ञाख्यवृक्षजं वाथ सौम्यं वृषणमेवच ॥ १४
 सायं प्रातश्चिजः सन्ध्यामुपासीत समाहितः ।
 कामाक्षोभाङ्गयाभ्योहात्कदा न पतितो भवेत् ॥ १५
 अग्निकाथ्यं ततः कुर्यात् सायं प्रातः प्रसन्नधौ ।
 स्नात्वा सन्तर्पयेद्देवानृषोन् पिढगणांस्तथा ॥ १६
 देवाभ्यर्चां ततः कुर्यात् पुष्यैः पत्रेण चाम्बुभिः ।
 अभिवादनशीलः स्नान्नित्यं वृद्धेषु धर्मतः ॥ १७
 असावहृत्तो नामेति सन्ध्यं प्रणतिपूर्वकम् ।
 आयुरारोग्यवान् वित्तं द्रव्याद्यपरिर्वर्जितः ॥ १८
 आयुमान् भव सौम्यति वाच्यो विप्राभिवादाने ।
 अकारसास्य नान्नोऽन्ते वाच्यः पूर्वाचरस्ततः ॥ १९
 यो न वैत्यभिवादस्य द्विजः प्रत्यभिवादनम् ।
 नाभिवाच्यः स विदुषा यथा शूद्रस्तथैव सः ॥ २०
 सव्येन पाणिना कार्यमुपसंग्रहणं गुरोः ।
 सव्येन सव्यः स्पष्टव्यो दक्षिणेन तु दक्षिणम् ॥ २१
 लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
 आददीत यतो ज्ञानं तत्पूर्वमभिवादयेत् ॥ २२

ब्रीदकं धारयेद्भैक्षं पुण्याणि समिधस्तथा ।
 एवं विधानि चान्यानि न देवार्थेषु किञ्चन ॥ २३
 ब्राह्मणं कुशलं पृच्छेत् क्षत्रियाश्चाप्यनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥ २४
 उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः ।
 मातुलश्चशुरभ्रातृमातामहपितामहौ ।
 वर्णकाश्च पितृव्यश्च सप्तैते पितरः स्मृताः ॥ २५
 माता मातामही गुर्वी पितृमातृष्वसादयः ।
 श्वश्रूः पितामही ज्येष्ठा ज्ञातव्या गुरवः स्त्रियः ॥ २६
 इत्युक्ता गुरवः सर्व्वे मातृतः पितृतस्तथा ।
 अंनुवर्त्तनमेतेषां मनोवाक्यायकर्मभिः ॥ २७
 गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः ।
 न तैरुपविशेत् सार्धं विवदेन्नार्यकारणात् ॥ ८
 जीवितार्थमपि द्वेषं गुरुभिर्नैव भाषणम् ।
 उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्प्रधः ॥ २८
 गुरुणामपि सर्व्वेषां पूज्याः पञ्च विशेषतः ।
 तेषामाद्यास्त्रयः ज्येष्ठास्तेषां माता सुपूजिता ॥ २९
 यो हि वासयति दिवा येन संधीपदिश्यते ।
 ज्येष्ठो भ्राता च भर्त्ता च पञ्च ते गुरवस्तथा ॥ ३०
 आत्मनः सर्व्वयत्ने न प्राणत्यागेन वा पुनः ।
 पूजनीयाः प्रयत्ने न पश्येते भूतिमिच्छता ॥ ३१
 यावत् पिता च माता च द्वावेतौ निर्व्विकारणम् ।
 तावत्सर्व्वं परित्यज्य पुत्रः स्नातत्परायणः ॥ ३२

पिता माता च सुप्रीतौ स्वातां पुत्रगुणैर्यदि ।
 स पुत्रः सकलं कर्म प्राप्नुयात् तेन कर्मणा ॥ ३४
 नास्ति मातृसमं देवं नास्ति पितृसमो गुरुः ।
 तयोःप्रत्युपकारोऽपि न हि कश्चन विद्यते ॥ ३५
 तयोर्नित्यं प्रियं कुर्यात् कर्मणा मनसा गिरा ।
 न ताभ्यामननुज्ञातो धर्ममेकं समाचरेत् ॥ ३६
 वर्जयित्वा मुक्तिफलं नित्यनैमित्तिकं तथा ।
 धर्मसारः समुद्दिष्टः प्रेत्यानन्दफलप्रदः ॥ ३७
 सम्यगाचारवक्तारं विस्तृष्टस्तदनुज्ञया ।
 शिष्यो विद्याफलं भुङ्क्ते प्रेत्य चापद्यते दिवि ॥ ३८
 यो भ्रातरं पितृसमं ज्येष्ठं मूढोऽवमन्यते ।
 तेन दोषेण संप्रेत्य निरयं संप्रयच्छति ॥ ३९
 पुंसाञ्चात्मनिवेशेण पूज्यो भर्ता च सम्यतः ।
 यानि दातरि लोकेऽस्मिन्नुपकारोऽपि गौरवम् ॥ ४०
 ये नरा भर्तृपिण्डार्थं स्वान् प्राणान् सख्यजन्ति हि ।
 तेषामेव परांसीकानुवाच भगवान् भृगुः ॥ ४१
 मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजान् गुरुन् ।
 असावहमिति ब्रूयात् प्रत्युत्थाय यवीयसः ॥ ४२
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
 भोःशब्दपूर्वकश्चैनमभिभाषेत धर्मवित् ॥ ४३
 अभिवाद्याश्च पूर्वन्तु शिरसावघ्नश्च यः ।
 ब्राह्मणश्च त्रियाद्यैश्च श्रीकामैः सादरं सदा ॥ ४४
 नाभिवाद्यास्तु विप्राणां च त्रियाद्याः कथञ्चन ।
 ज्ञानकर्मगुणोपेता यद्यप्येते बहुश्रुताः ॥ ४५

ब्राह्मणः सर्व्ववर्णानां स्वस्ति कुर्यादिति स्थितिः ।

सर्व्वेषां सवर्णानां कार्यमेवाभिवादनम् ॥ ४६

गुरुरग्निर्हिजातीनां वर्णानां ब्राह्मणो गुरुः ।

पतिरेको गुरुः स्त्रीणां सर्व्वस्याभ्यागतो गुरुः ॥ ४७

विद्या कर्म वयो वन्धुर्व्वित्तं भवति यस्य वै ।

मान्यस्थानानि पश्चाद्दुः पूर्वं पूर्वं गुरुणि च ॥ ४८

पश्चानां त्रिषु वर्णेषु भवेत्तुगुणवान् हि यः ।

प्रव्रज्यात्सोऽव्रजमानार्हः क्षुद्रोऽपि स भवेद् यदि ॥ ४९

पिण्डादेभ्यो ब्राह्मणेभ्यः स्त्रियै राक्षसेभ्यश्चक्षुषे ।

वृद्धाय भारहीनाय रोगिणे दुर्बलाय च ॥ ५०

भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम् ।

निवेश्य गुरुवेऽग्नीयाद्वाग्यतस्तदनुज्ञया ॥ ५१

भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।

भवन्मध्यन्तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ ५२

मातरं वा स्वसारं वा मातुर्व्या भगिनीं तथा ।

भिक्षेत भिक्षां प्रथमं यातु नैनं विमानयेत् ॥ ५३

सजातीयगृहेष्वेवं सार्व्ववर्णिक्रमेव ज्ञा ।

भैक्षस्याचरणं प्रोक्तं पतितादिषु वर्ज्जितम् ॥ ५४

वेदयज्ञाद्यहीनानां प्रशस्तानां स्वकर्मसु ।

ब्रह्मचारी चरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥ ५५

गुरोः कुले न भिक्षेत न ज्ञातिकुलवन्धुषु ।

अभावेऽप्यथ गेहानां पूर्वं पूर्वं विवर्जयेत् ॥ ५६

सर्व्व वापि चरेदग्रामं पूर्व्वोक्तानामसम्भवे ।

नियम्य प्रयतो वाचं दिशयानवलोकयन् ॥ ५७

समाहृत्य तु तत्रैवं यावदर्थमिहाह्वया ।
 भुञ्जीत प्रयतो नित्यं वाग्यतो नान्यमानसः ॥ ५८
 भैक्षेण वसंयेन्नित्यं कामनाशोर्भवेद्व्रती ।
 भैक्षेण व्रतिनो वृत्तिरूपवाससमा स्मृता ॥ ५९
 पूजयेदशनं नित्यमद्यादन्नमकुत्सयन् ।
 दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्व्वतः ॥ ६०
 अनारोग्यमनायुष्यमस्वर्ग्यं कुत्सभोजनम् ।
 अपुण्यं लोकविदिष्टं तस्मात् तत् परिवर्जयेत् ॥ ६१
 प्राप्नुवोऽन्नानि भुञ्जीत दक्षिणमुख एव वा ।
 नाद्यादुदक्षुखो नित्यं विधिपूर्व्वं सनातनं ॥ ६२
 प्रक्षाल्य पाणिपादौ च भुञ्जानो दिक् स्पृशेत् ।
 शुची देशे समासीनोभुञ्जान्ते द्विरुपस्पृशेत् ॥ ६३
 मण्डलं पूर्व्वतः कृत्वा तत्र स्थाप्याय भोजयेत् ।
 स्वप्राणाहुतिपर्य्यन्तं मौनमेवं विधीयते ॥ ६४
 इत्यौशनसस्मृतौ प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

भुक्त्वा पीत्वा च स्नात्वा च तथा रथ्योपसर्पणे ।
 ओष्ठावलोमकौ स्पृष्ट्वा वामो विपरिधाय च ॥ १
 रेतोग्रूचपुरीषाणामुत्सर्गेणान्धभाषणे ।
 तथा चाध्ययनारब्धे कासश्वासागमे तथा ॥ २
 चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः ।
 मन्थयोरुभयोस्तद्वदाचान्ते चाचमेत् पुनः ॥ ३

चण्डालान्ते च्छसम्भासे स्त्रौशूद्रोच्छिष्टभाषणे ।

उच्छिष्टं पुरुषं सृष्ट्वा भोज्यं वापि तथाविधम् ॥ ४

अश्रुपाते तथाचामि अनृतस्य तथैव च ।

भोजनान्ते सन्ध्ययोः स्नात्वा पौत्वा मूत्रपुरौषयोः ।

आचान्तोऽप्याचमेत् सृष्ट्वा सक्तत् सक्तदयान्यतः ।

अग्नेर्गवामथालभे सृष्ट्वा प्रयत एव वा ॥ ६

नृणामथाश्मनः स्पर्शं नीवीं विपरिधाय च ।

उपस्पृशेज्जलं शुद्धं तृणं वा भूमिमेव वा ।

केशानाच्चात्मनः स्पर्शे वाससां क्षालितस्य च ॥ ७

अनुष्णाभिरफेनाभिरदृष्टाभिश्च सर्व्वशः ।

शौचेष्पुः सुखमासीनः प्राप्नुस्वो वाप्युदप्नुस्वः ॥ ८

शिरः प्रावृत्य कर्णं वा मुक्तकच्छशिखोऽपि वा ।

अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत् ॥ ८

सोपानऽको जलस्थो वा नोष्णीषोवाचमेद्बुधः ।

न चैव वर्षधाराभिर्न तिष्ठन् न घृतोदकैः ॥ १०

नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः ।

न पादुकासनस्थोऽवा वह्निर्जानुरथापि वा ॥ ११

न जल्पन् न हसन् प्रेक्षमाणश्च प्रहृष्ट एव वा ।

नावीक्षमाणाद्भिन्नोष्णाद्भिन्नफेनादथापि वा ॥ १२

शुद्धाशुचिकरेर्मृत्तेर्नक्षाराभिस्तथैव च ।

न चैवाङ्गलिभिः शब्दमकुर्वन् नान्यमानसः॥ १३

न वणरसदृष्टाभिर्नचैव प्रदरोदकैः ।

न प्राणिजनिताभिर्वा न वहिः कालमेव वा ॥ १४

ऋग्दाभिः पूयते विप्रः कणाभिः क्षत्रियः शुचि ।
 प्राशिताभिस्तथा वैश्यः स्त्री शूद्रः स्पर्शनस्ततः ॥ १५
 अङ्गुष्ठमूलान्तरतो रेखायां ब्रह्म उच्यते ।
 अन्तराङ्गुष्ठदेशिन्योः पितॄणां तीर्थमुत्तमम् ॥ १६
 कनिष्ठो मूलतः पश्चात्प्राजापत्यं प्रचक्षते ।
 अङ्गुल्यग्रे स्मृतं देवं तथैवार्धं प्रकीर्तितम् ॥ १७
 मूले स्वाहैवमार्धं स्वादान्नयेयं मध्यतः स्मृतम् ।
 तदेवं सौमिकं तीर्थमेतत्प्रात्वा न मुञ्चति ॥ १८
 ब्राह्मणेव तु तीर्थेन द्विजो नित्यमुपसृशेत् ।
 कायेन वा दैवतेन न तु पित्रेण वा द्विजाः ॥ १९
 त्रि प्राग्नीयादपः पूर्व्वं ब्राह्मणः प्रयतः स्मृतः ।
 संवृत्ताङ्गुष्ठमूलेन मुखं वै समुपसृशेत् ॥ २०
 अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नैवद्वयं ततः ।
 तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नासापुटं ततः ॥ २१
 कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपसृशेत् ।
 सर्व्वासामथ योगेन हृदयन्तु तलेन वा ॥ २२
 संस्पृशेद्गै शिरस्तदङ्गुष्ठेनाथवा द्वयम् ।
 त्रिः प्राग्नीयादेवमेव प्रौतास्तेनास्य देवताः ॥ २३
 ब्रह्माविष्णुमहेशश्च सन्भवन्त्यनुशङ्क्युमः ।
 गङ्गा च यमुना चैव प्रीयते परिमार्ज्जनात् ॥ २४
 प्रसंस्पर्शाक्षोचनयोः प्रीयते शशिभास्करो ।
 नासत्यौ चैव प्रीयते स्यष्टे नासापुटद्वये ॥ २५
 कर्णयोः स्पृष्टयोस्तद्वत् प्रीयते चानलानिलौ ।
 संस्पृष्टे हृदये चास्यः प्रीयन्ते सर्व्वदेवताः ॥ २६

मूर्ध्नि संस्पर्शनादेव प्रीतस्तु पुरुषो भवेत् ।
 नोच्छिष्टं कुर्वते मुख्याविप्रुषोऽङ्गं नयन्ति याः ॥ २७
 अन्तवहन्तसंलिप्तजिह्वास्पर्शोऽशुचिर्भवेत् ।
 स्मृशन्ति विन्दवः पादौ य आचामयतः परम् ॥ २८
 भूमिगास्तु समा ज्ञेयाः न तैरप्रयतो भवेत् ।
 मधुपर्कं च सोमे च ताम्बूलस्य च भक्षणम् ॥ २९
 फलमूलेक्षुदण्डे च न दोषः उशनाव्रवीत् ।
 प्रचरंश्चासपानेषु यदुच्छिष्टो भवेद्विजः ॥ ३०
 भूमौ निक्षिप्य तद्रव्यमाचम्य प्रोक्षयेत्तु यत् ।
 तैजसं वै समादाय भवेदुच्छेषणात्ततः ॥ ३१
 अनिधाय च तद्रव्यमाचान्तः शुचितामियात् ।
 वस्त्रादीनां विकल्पत्वात् स्मृष्ट्वा चेदेवमेव हि ॥ ३२
 आरभ्यानुदके रात्रौ चोरो वाप्याकुले पथि ।
 कृत्वा मूत्रपुरीषं वा द्रव्यहस्तेन दुष्यति ॥ ३३
 निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ।
 अथ कुर्यात् शक्तं मूत्रे रात्रौ चेदक्षिणमुखः ॥ ३४
 अन्तर्धाय महीं काष्ठैः पर्णैर्लोद्गृह्येन वा ।
 प्रतिखौनशिराः कुर्यात् शक्तं मूत्रविसर्जने ॥ ३५
 छायाकूपनदीगोष्ठे चैत्याम्नः पथि भस्मसु ।
 अग्नौ चैव श्मशाने च विष्मूत्रे न समाचरेत् ॥ ३६
 न गोमये न कुक्षे वा न गोष्ठे नैव शादले ।
 न तिष्ठन् वा न निर्व्यामा न च पर्वतमस्तके ॥ ३७
 न जीर्णदेवायतने न वस्त्रौके कदाचन ।
 न ससंस्त्रेषु गर्तेषु न च गच्छन् समाचरेत् ॥ ३८

तुषाङ्गारकपालेषु राजमार्गे तथैव च ।
 न चेद्रे न विले चापि न तीर्थे च चतुष्पथे ॥ ३८
 नोद्यानोपसमौपे वा नोषरे न पराशुचौ ।
 न सोपानत्कपादस्य च्छत्री वानान्तरौचके ॥ ४०
 न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोगंवाम् ।
 न देवदेवालययोर्नापामपि कदाचन ॥ ४१
 नदीज्योतींषि वीक्षित्वा तद्वाङ्माभिमुखोऽपि वा ।
 प्रत्यादित्यं प्रत्यनिलं प्रतिसोमं तथैव च ॥ ४२
 आहृत्य मृत्तिकां कुर्यात्पगन्धापकर्षणम् ।
 कुर्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः ॥ ४३
 नाहरेन्मृत्तिकां विप्रः पांशुलां न च कर्हमात् ।
 न मार्गान्नोषराद्देशाच्छौचशिष्टां परस्य च ॥ ४४
 न देवायतनात् कुष्मादग्रामाच्च तु कदाचन ।
 उपसृष्टो नित्यं पूर्वोक्तेन विधानतः ॥ ४५
 भारव्याहृतिगायत्र्या वर्णनामेरणैः क्रमात् ।
 तन्मन्त्रितं पिवेद्यस्तु मन्त्राचमनमीरितम् ॥ ४६
 गायत्र्याचमनेनाथ अत्र्याचमनमीरितम् ॥ ४७
 इत्युशनसस्मृतौ द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

एवं देहादिभिर्युक्तः शौचाचारसम्पन्नितः ।
 आहृत्याध्ययनं कुर्याद्दीक्षमाणो गुरोमुखम् ॥ १

नित्यमुद्यतपाणिष्व सन्ध्याचारसमन्वितः ।
 आस्त्रतामिति चोक्तः सन्नासीताभिसुखं गुरोः ॥ २
 प्रतिश्रवणसन्धाषे शयाणो न समाचरेत् ।
 आसीनो न च भुञ्जानो न तिष्ठन् पराङ्मुखः ॥ ३
 नौचं शय्यासनश्चास्त्र सर्व्वदा गुरुसन्निधौ ।
 गुरोस्तु चक्षुर्विषये न यथेच्छात्तनो भवेत् ॥ ४
 नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
 न चैवास्त्रानुकुर्वीत गतिभाषणचेष्टितम् ॥ ५
 गुरोर्यत्र परौवादो निन्दा वापि प्रवर्त्तते ।
 कर्णौ तत्र पिधातव्यौ गन्तव्यं परितोऽन्यतः ॥ ६
 दूरस्था नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः ।
 न चैवास्त्रोत्तरं ब्रूयाच्च तेनासीत सन्निधौ ॥ ७
 उदकुम्भं कुशान् पुष्पं समिधोऽप्याहरेत् सदा ।
 मार्जनं लेपनं नित्यमङ्गानां वै समाचरेत् ॥ ८
 नास्त्र निर्मन्त्रास्त्रशयनं पादुकोपान्हावपि ।
 आक्रामेदासनं तस्य ष्छायामपि कदाचन ॥ ९
 दन्तकाष्ठादिकं लब्ध्वा नःचास्त्र विनिवेदयेत् ।
 अनापृच्छ्य न गन्तव्यं न त्वप्रियहिते रतः ॥ १०
 न पादौ स्थापयेदस्य सन्निधाने कदाचन ।
 जृम्भितं हसितक्षेपं चवकं प्रावरं तथा ॥ ११
 वर्ज्जयेत् सन्निधौ नित्यं नखस्फोटनमेव च ।
 यथाकालमधीयीत यावत्त विमना गुरुः ॥ १२
 आसने शयने यानि न च तिर्ङ्गित् कदाचन ।
 धावन्तमनुधावेत् गच्छन्तमनुगच्छति ॥ १३

गजोद्वयानप्रासादप्रस्तर शकटेषु च ।
 आसीत् गुरुणा सार्धं शिलाफलतलेषु च ॥ १४
 जितेन्द्रियः स्वात् सततं वश्यात्माक्रोधनः शुचिः ।
 प्रयुञ्जीत सदा वाचं मधुरां हितभाषिणीम् ॥ १५
 गन्धमाख्यंरसं कन्यां सूक्ष्मप्राणिविहङ्गिसनम् ।
 अभ्यङ्गश्चाञ्जनोपानच्छत्रधारणमेव च ॥ १६
 कामं क्रोधं भयं निद्रां गोतवादिन्नर्त्तनम् ।
 द्यूतं जनपरौवादं स्त्रीप्रेक्षालापनं तथा ॥ १७
 परोपतापपैशुन्यं प्रयत्नेन विवर्जयेत् ।
 उदकुम्भं सुमनसो गोसक्तन्मृत्तिकान् कुशान् ॥ १८
 आहरेदयावदर्थानि भैक्षश्चाहरहश्चरेत् ।
 तथैव लवणं सर्व्वं भक्ष्यं पर्य्युषितं न यत् ॥ १९
 अनन्यदर्शी सततं भवेद्गोतादिनिःस्पृहः ।
 नादर्शश्चैव वीक्षेत न चरेद्दन्तधावनम् ॥ २०
 एकान्तमशुचिः स्त्रोभिः शूद्राद्यैरभिभाषणम् ।
 गुरुच्छिष्टं भेषजार्थं न प्रभूञ्जीत कामतः ॥ २१
 मलापकर्षणं स्नानं नाचरेद् वै कदाचन ।
 न चातिसृष्टो गुरुणा स्नान् गुरुनभिवादयेत् ॥ २२
 विद्यागुरुष्वेतदेव नित्यवृत्तिः स्वयोनियु ।
 प्रतिषेधत्सु वा धर्मं हितञ्चोपदिशत्स्वयम् ॥ २३
 रोयःसु गुरुवद्बृत्तिनित्यमेवं समाचरेत् ।
 गुरुपत्नीषु पुत्रेषु गुरोश्चैव स्खवन्धुषु ॥ २४
 बालः समानजन्मा वा शिष्यो वा यच्चकर्मीषु ।
 अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥ २५

सुत्सादनं वै गात्राणां स्नानक्षोच्छिष्टभोजने ।
 न कुर्व्याद्गुरुपुत्रस्य पादयोः शौचमेव च ॥ २६
 गुरुवत् प्रतिपूज्याश्च सवर्णा गुरुर्योषितः ।
 असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः ॥ २७
 अभ्यक्ष्णं स्नापनञ्च गात्रोत्सादनमेव च ।
 गुरुपत्न्या न कार्याणि केशानाञ्च प्रसाधनम् ॥ २८
 गुरुपत्नी च युवतौ नाभिवाद्येह पादयोः ।
 कुर्वीत वन्दनं भूम्यामसावहमिति ब्रुवन् ॥ २९
 विप्रस्य पादग्रहणमन्वहञ्चाभिवादनम् ।
 गुरुदारेषुऽकुर्वीत सदा धर्ममनुस्मरन् ॥ ३०
 मातृष्वसा मातुलानी श्वश्रूणापि पित्रष्वसा ।
 सम्पूज्या गुरुपत्नी च समस्ता गुरुभार्या च ॥ ३१
 मातृभार्योपसंयाज्या ज्ञातिसम्बन्धियोषितः ।
 पितुर्भगिन्या मातुश्च जायायाश्च स्वसर्थपि ॥ ३२
 मातृवदवृत्तिमातिष्ठेन्माता तेभ्यो गरीयसी ।
 एवमाचारसम्पन्नमात्मवन्तं सदाहितम् ॥ ३३
 वेदं धर्मं पुराणञ्च तथा तत्त्वानि नित्यशः ।
 संवत्सरोषिते शिष्ये गुरुर्भानं विनिर्दिशेत् ॥ ३४
 हरति दुष्कृतं तस्य शिष्यस्य वत्सरे गुरुः ।
 आचार्यपुत्रः श्वश्रूषुर्भानदो धार्मिकः शुचिः ॥ ३५
 क्षात्राः शक्तोऽर्थदः साधुः सोऽध्याप्या दश धर्मतः ।
 क्षत्रञ्च तद्याद्रोहौ मेधावी शुभकृत्तरः ॥ ३६
 ब्राह्म्य विप्रोऽप्यविधिवत् षडध्याप्या द्विजात्तमैः ।
 एतेषु ब्रह्मक्षो दानमन्यञ्च न यथोदितम् ॥ ३७

आचम्य संयतो नित्यमधीयीत उदङ्मुखः ।
 उपसंगृह्य तत्पादौ वीक्षमाणो गुरोर्मुखम् ॥ ३८
 अधोऽधो भो इति ब्रूयाद्विरामोऽस्तिति वाचयेत् ।
 प्राकुशेषु समासीनः पवित्रैरवपावितः ॥ ३९
 प्राणायामैस्त्रिभिः पूर्वं तथाचोङ्कारमहंति ।
 ब्राह्मणः प्रणवं कुर्यादन्ते च विधिवद्विजः ॥ ४०
 कुर्यादध्ययनं नित्यं ब्रह्माक्षलिकृतस्थितिः ।
 सर्व्वेषामेव भूतानां वेदयक्षुः सनातनः ॥ ४१
 अधीते विधिवन्नित्यं ब्रह्मण्यश्चरतेऽन्यथा ।
 योऽधीयीत ऋचो नित्यं क्षीराहुत्या स देवताः ॥ ४२
 प्रीणाति तर्पयन्त्येनं कामैस्तृप्ताः सदैव हि ।
 यजुर्योऽधीते सततं दध्ना प्रीणाति देवताः ॥ ४३
 सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम् ।
 अथर्व्वार्ङ्गिरसो नित्यमध्यात् प्रीणाति देवताः ॥ ४४
 धर्माङ्गाणि पुराणानि मीमांसैस्तृप्यते सुरान् ।
 अपां समीपे नियतो नैत्यकं विधिमाश्रितः ॥ ४५
 गायत्रीमप्यधीयीत गत्वारण्यं समाहितः ।
 सहस्रपरमां देवीं शतमध्यां दशापराम् ॥ ४६
 गायत्रीं वै जपेन्नित्यं जपश्च त्रिः प्रकीर्तितः ।
 गायत्रीञ्चैव वेदांश्च तुलया तुल्यन् प्रभुः ॥ ४७
 एकतश्चतुरो वेदान् गायत्रीञ्च तथैकतः ।
 ओङ्कारमादितः कृत्वा व्याहृतीस्तदनन्तरम् ॥ ४८
 ततोऽधीयीत एकाग्रं श्रिया परमयान्वितः ।
 अध्यापयेत्तु एकाग्रं गायत्रीपरया धिया ॥ ४९

पूराकल्पे समुत्पन्ना भूर्भूवःस्वर्गनामतः ।
 महाव्याहृतयस्त्रिस्तः सर्वाशुभनिवर्हणाः ॥ ५०
 प्रधानं पुरुषः कालो ब्रह्माविष्णुमहेश्वराः ।
 सत्त्वं रजस्तमस्त्रिस्तः काला व्याहृतयस्त्रयः ॥ ५१
 ओङ्कारस्तत् परं ब्रह्म गायत्री स्यात्तदक्षरम् ।
 एवं मन्त्रो महायोगसाक्षात्सार उदाहृतः ॥ ५२
 योऽधीतेऽहन्यहन्येतां गायत्रीं वेदमातरम् ।
 विज्ञायार्थं ब्रह्मचारी स याति परमां गतिम् ॥ ५३
 न गायत्र्याः परं जप्यमेतद्विज्ञानमुच्यते ।
 श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः ॥ ५४
 आषाढ्यां प्रौष्ठपद्यां वा वेदोपक्रमणं स्मृतम् ।
 उत्सृज्य ग्रामनगरं मासान् विप्रोऽर्चयिष्यमान् ॥ ५५
 अधीयीत शुची देशे ब्रह्मचारी समाहितः ।
 पुण्ये तु छन्दसां कुर्याद्वह्निहोतृसर्जनं द्विजाः ॥ ५६
 माघे वा मार्गसे सम्प्राप्ते पूर्वार्द्धे प्रथमेऽहनि ।
 छन्दांस्यूर्ध्वमधीयीत शुक्लपक्षे तु वै द्विजाः ॥ ५७
 वेदाङ्गानि पुराणं वा कृष्णपक्षे तु मानवैः ।
 इमान्नित्यमनध्यायानधीयानो विसर्जयेत् ॥ ५८
 अध्यापनञ्च कुर्वन्निः श्रद्धेयश्चपि यत्नतः ।
 कर्णश्रवेऽनिले रात्रौ दिवा पांशुसमूहने ॥ ५९
 विद्युत्स्तनितवर्षासु महोत्कानाञ्च पातने ।
 आकालिकमनध्यायमेतेष्वेव प्रजापतिः ॥ ६०
 एतांस्तुभ्युदितान् विद्यादयदा प्रादुष्कृताग्निषु ।
 तदा विद्यादनध्यायममृतौ चाभ्यदर्शनं ॥ ६१

निर्घाति वातचलने ज्योतिषाश्चापसर्पणे ।
 एतानाकालिकान् विद्यादनध्यायानृतावपि ॥ ६२
 प्रादुष्कृतैश्चर्मिषु च विद्युत्स्नितनिस्रने ।
 मद्या हि स्वादनध्यायमनृतौ मुनिरब्रवीत् ॥ ६३
 नित्यानध्याय एव स्वादग्रामेषु नगरेषु च ।
 कर्मनेपुण्यक्रामाणां पूतिगन्धे च नित्यशः ॥ ६४
 अम्यानां सङ्गते ग्रामे वृषलस्य च सन्निधौ ।
 अनध्यायो रुद्यमाने समवाये जनस्य च ॥ ६५
 उदके मध्यरात्रौ च विष्मृते च विसर्जयेत् ।
 उच्छिष्टश्चाहभुक् चैव मनसा न विचिन्तयेत् ॥ ६६
 प्रतिगृह्य द्विजो विद्यानेकोद्दिष्टस्य केतनम् ।
 ब्राह्मं न कीर्तयेद् ब्रह्म राज्ञो राज्ञोश्च सूतके ॥ ६७
 यावदेकानुदिष्टस्य लेपो गन्धश्च तिष्ठति ।
 विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्तयेत् ॥ ६८
 शयानः प्रौढपादश्च कृत्वा वै वावसङ्गिकाम् ।
 नाधीयौतामिषं जग्ध्वा सूतकान्नाद्यमेव च ॥ ६९
 नीहारेर्ष्वाणशब्देऽथ सन्ध्ययोरुभयोरपि ।
 अमावस्यां चतुर्हस्यां पौर्णमास्यष्टमौषु च ॥ ७०
 उपाकर्मणि चोत्सर्गे चिरात्रं क्षपणं स्मृतम् ।
 अष्टकासु न कुर्वीति ऋत्वन्तासु न रात्रिषु ॥ ७१
 मार्गशीर्षे तथा पौषे माघे मासि तथैव च ।
 तिस्रोऽष्टकाः समाख्याताः कृष्णेपक्षे च सूरिभिः ॥ ७२
 श्लेषातकम् च्छायायां शास्त्रलेर्मधुकस्य च ।
 कदाचिदपि नाध्येयं कोविदारकपितृयोः ॥ ७३

समानविद्योऽनुवृते तथा सन्नञ्चचारिणि ।

आचार्ये संस्थिते वापि त्रिरात्रं चपणं स्मृतम् ॥ ७४

हिंस्रवृत्तेषु विप्राणामनध्यायाः प्रकीर्त्तिताः ।

हिंसन्ति राक्षसास्तां च तस्मादेतान् विवर्जयेत् ॥ ७५

नैत्वकी नास्त्यनध्यायः सन्ध्योपासने एव च ।

उपाकर्मणि कर्मान्ते होममन्त्रेषु चैव हि ॥ ७६

एकैर्धर्ममथैकं वा यजु सामाथवा पुनः ।

अष्टकायां स्वधीयीत मारुते चापि वापदि ॥ ७७

अनध्यायो नचाङ्गेषु नेतिहासपुराणयोः ।

न धर्मीशास्त्रेष्वन्येषु पर्वण्यतानि वर्जयेत् ॥ ७८

एष धर्मः समासेन कीर्त्तितो ब्रह्मचारिणः ।

ब्राह्मणाभिहितः पूर्व्वमृषीणां भावितात्मनाम् ॥ ७९

योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं हिजः ।

स वै मूढो न सन्धाष्यो वेदवाङ्मो हिजातिभिः ॥ ८०

न वेदपाठमात्रेण सन्तुष्टो वै हिजोत्तमः ।

पाठमात्रावसानस्तु पङ्के गौरिव सौदति ॥ ८१

योऽधीत्य विधिवद्ददं वेदान्तं न विचारयेत् ।

स सान्धयः शूद्रकल्पः स पाप्यं न प्रपद्यते ॥ ८२

यदि वात्यन्तिकं वासं कर्त्तुमिच्छति वै गुरोः ।

युक्तः परिचरेदेनमा शरीरविमोक्षणात् ॥ ८३

गत्वा वनं वा विधिवज्जुहुयाज्जातवेदसम् ।

अधीयीत सदा नित्यं ब्रह्मविद्यां समाहितः ॥ ८४

सावित्रीं शतकद्रोयं वेदानाञ्च विशेषतः ।

अभ्यसेत् सततं वेदं भस्मास्त्रानपरायणः ॥ ८५

वेदं वेदी तथा वेदान् वेदान् वै चतुरो द्विजा ।

अधौत्य विधिनम्यार्थं ततः स्नायाद्विजोत्तमः ॥ ८६

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।

अकुर्वाणः पतत्याशु निरयानतिभीषणान् । ८७

अभ्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत् ।

कुर्याद् गृह्याणि कर्माणि सन्ध्योपासनमेव च ॥ ८८

नित्यं स्नाध्यायशीलः स्यान्नित्यं यज्ञोपवीतकः ।

सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते ॥ ८९

सन्ध्यास्नानरतो नित्यं ब्रह्मयज्ञपरायणः ।

अनसुयो मृदुर्हन्त गृहस्थोऽप्यतिवर्त्तते ॥ ९०

यः स्वयं नियतो भूत्वा धर्मपाठं पठेद्विजः ।

अध्यापयेच्छावयेद्वा ब्रह्मलोके महीयते ॥ ९१

प्रातःकृत्यं समाप्याथ वैश्वदेवपुरःसरम् ।

मध्याह्ने भोजयेद्विप्रान् सम्यग्भूतात्मभावनः ॥ ९२

प्राञ्चुखोऽन्नानि भुञ्जीत सूर्याभिसुखं पव वा ।

आसीनस्वासने शुद्धे भूमौ पादौ निधापयेत् ॥ ९३

आयुष्यं प्राञ्चुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।

त्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते उदङ्मुखः ॥ ९४

पश्चात् स भोजनं कुर्याद्भूमौ वा तन्निधापयेत् ।

उपवासेन तत्तुल्यमित्येवमुग्रनात्रिभौत् ॥ ९५

उपलिप्य शुचौ देशे पादौ प्रक्षाल्य वै करौ ।

आचान्तोऽक्रोधनो नक्तं पश्चात्तु भोजनञ्चरेत् ॥ ९६

इह व्याहृतिभिस्त्वन्नं परिधायोदकेन तु ।

परिषेचनमग्रेण परिजिह्य ततः परम् ॥ ९७

विभक्तवर्तिं दत्त्वा तदन्नं परिषिञ्च्य च ।
 अमृतोपस्तरणमसीत्यापोशनक्रियां चरेत् ॥ ८८
 स्वाहाप्रणवसंयुक्तं प्राणायेत्याहुतिं ततः ।
 अपानायाहुतिं हुत्वा व्यानाय तदनन्तरम् ॥ ८९
 उदानाय ततः कुर्यात् समानायिति पञ्चमम् ।
 विज्ञाय तत्स्वप्नेतेषां जुहुयादात्मनि द्विजः ॥ १००
 शेषमन्नं यथाकामं भुञ्जीत व्यञ्जनैर्युतम् ।
 ध्यात्वा तन्मानसे देवमात्मानं वै प्रजापतिम् ॥ १०१
 अमृतोपिधानमसीत्युपरिष्ठादपः पिबेत् ।
 आचान्तः पुनराचामेदयं गौरिति मन्त्रतः ॥ १०२
 त्रिपदां वा तिराहृत्य सर्व्वपापप्रणाशनीम् ।
 प्राणानां अग्निरसीत्यालभेद्दृढं ततः ॥ १०३
 आचम्याङ्गुष्ठमानीय पादाङ्गुष्ठेन दक्षिणम् ।
 निःसावयेदस्तजलमूढं हस्तः समाहितः ॥ १०४
 हुत्वानुमन्त्रणं कुर्यात् स्वधायामिति मन्त्रतः ।
 प्रोक्षणेत् स्वमात्मानं यो जपेद्ब्रह्मणेति च ॥ १०५
 सर्व्वेषामेव यागानामात्मयागः परः स्मृतः ।
 अथ आहममावस्थाप्राप्तं कार्य्यं द्विजोत्तमैः ॥ १०६
 पिण्डान्वाहार्थकं आहुं क्षीणे राजनि शस्यते ।
 अपराह्णे द्विजातीनां प्रशस्तेनामिषेण तु ॥ १०७
 प्रतिपत्प्रभृतिर्हान्यास्तिथयः कृष्णपक्षके ।
 चतुर्दशीं वर्ज्जयित्वा पञ्चमीं हुत्तरोत्तराम् ॥ १०८
 अमावस्याष्टकास्त्रिंशः पौर्णमास्यादिषु त्रिषु ।
 तिस्रश्चाष्टकाः प्रस्था मासि पञ्चदशी तथा ॥ १०९

त्रयोदशी मघा कृष्णा वर्षासु च विशेषतः ।

नैमित्तिकान्तु कार्तव्यं दिवसे चन्द्रसूर्ययोः ॥ ११०

बालकानाञ्च मरणे नारदो स्यात्ततोऽन्यथा ।

काम्यानि चैव आह्वानि शस्यन्ते ग्रहणादिषु ॥ १११

अयमे यिषुवे वैव व्यतीपाते त्वनन्तकम् ।

संक्रान्तामन्त्रयं आह्वं तथा जम्भदिनेष्वपि ॥ ११२

नक्षत्रतिगिर्यरेषु कार्यं काम्यं विशेषतः ।

स्वर्गान्तु लभते कृत्वा कृतिकासु द्विजोत्तमाः ॥ ११३

द्रव्यब्राह्मणसम्पत्ती न कालं नियमं ततः ।

कर्मभारभेषु सर्वेषु कुर्यादभ्युदयं ततः ॥ ११४

पुत्रजम्भादिषु आह्वं पार्वणं पार्वणं स्मृतम् ।

अहन्यहनि नित्यं स्यात् काम्यं नैमित्तिकं पुनः ॥ ११५

सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति ।

स तेन कर्मणा पापी दहत्यासप्तमं कुलम् ॥ ११६

यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम् ।

तस्मै यत्ने न दातव्यमतिक्रम्यापिसन्निधिम् ॥ ११७

अपूपञ्च हिरण्यञ्च गामश्वं पृथिवीं तिलान् ।

अविहान् प्रतिगृह्णातां भक्षोभवति काष्ठवत् ॥ ११८

या समारोहणं कुर्यात् भर्तृचित्वां पतिव्रता ।

तन्मृताहनि सम्प्राप्ते पृथक् पिण्डं नियोजयेत् ॥ ११९

धर्मपिण्डोदकं आह्वं पार्वणं नग्नसंज्ञकम् ।

अस्थिसञ्चयनं कर्म दशाहभवनं तथा ॥ १२०

शौहं दशाहमुत्कर्षं शेषस्य यदि वा भवेत् ।

पिण्डोदकं नवआह्वं पुनः काव्यं यथायधि ॥ १२१

यद्यस्थिसञ्चयं कर्म दशाहमूर्ध्वभाग् भवेत् ।
 नष्टे वापङ्कतेऽस्थौनि दाहयेद्यदि वा पुनः ॥ १२२
 कुर्यादहरहः आहं प्रमोतपिटको द्विजः ।
 साम्निकोऽनाग्निको वापि तीर्थेऽथेवं विशेषतः ॥ १२३
 उत्तानं वा विवर्त्तं वा पितृपात्रं यदा भवेत् ।
 अभोज्यं तद्भवेदन्नं क्रुद्धैः पितृगणैश्च तैः ॥ १२४
 अन्नहीनं क्रियाहीनं मन्त्रहीनन्तु यद्भवेत् ।
 सर्वमच्छिद्रमित्युक्त्वा ततो यत्नेन भोजयेत् ॥ १२५
 एकोद्दिष्टन्तु विज्ञेयं वृद्धिश्चाहन्तु पार्ष्णम् ।
 एतत् पञ्चविधं आहं भृगुपुत्रेण सूचितम् ॥ १२६
 यात्रायां षष्ठमाख्यातं तत् प्रयत्नेन पावनम् ।
 शुद्धये सप्तमं आहं ब्रह्मणा परिकीर्तितम् ॥ १२७
 दैविकञ्चाष्टमं आहं यत् कृत्वा मुच्यते भयात् ।
 सन्ध्यारात्रौ न कर्त्तव्यमहोरात्रमदशनात् ॥ १२८
 देशानान्तु विशेषेण भवेत् पुण्यमनन्तकम् ॥ १२९
 गयायामक्षयं आहं प्रयागे मरणादिषु ।
 गायन्ति गाथां ते सर्वे कीर्त्तयन्ति मनीषिणः ॥ १३०
 एष्टव्या वहवः पुत्राः शीलवन्तो गुणान्विताः ।
 तेषान्तु समवेतानां यद्येकोऽपि गयां व्रजेत् ॥ १३१
 गयां प्राप्यानुषङ्गेण यदि आहं समाचरेत् ।
 तारिताः पितरस्तेन स याति परमां गतिम् ॥ १३२
 काराहपर्वते चैव गयाःचैव विशेषतः ।
 एवमादिष्वतीर्थेषु तुष्यन्ति पितरस्तदा ॥ १३३

व्रीहिभिश्च यवैर्भाषैरन्निर्मुलफलेन वा ।
 श्यामाकैश्च तु वै शाकैर्णिवारैश्च प्रियङ्गुभिः ॥ १३४
 गोधूमैश्च तिलैर्मुद्गैर्भाषैः प्रोचयते पितॄन् ।
 मृष्टान् फलरमानिघ्नून् मृदुकान् शस्यदाडिमान् ॥ १३५
 विदार्याश्च करण्डाश्च श्राद्धकाले प्रदापयेत् ।
 लाजान् मधुयुतान् दद्याद्दध्ना शर्करया सह ॥ १३६
 दद्याच्छ्राद्धं प्रयत्नेन शृङ्गां राजशुकैर्हृत्कान् ।
 द्वौ मासौ मत्स्यमांसेन त्रिमासान् हारिणेन च ॥ १३७
 श्रीरन्त्रेणाय चतुरः शाकुनेनेह पञ्च तु ।
 षण्मासांश्छागमांसेन रौरवेण नवैवतु ॥ १३८
 दशमासास्तु दृष्यन्ति वराह महिषामिषैः ।
 शशोर्णवकयोर्मांसैर्भासानेकादशैव तु ॥ १३९
 संवत्सरन्तु गव्येन पयसा पायसेन च ।
 बार्हर्णिसस्य मांसेन द्वादसादशवार्षिकी ॥ १४०
 कालशार्कं महाशल्कां खगलोहामिषं मधु ।
 अनन्तान्येव कल्पन्ते मूलान्यन्यानि सर्व्वशः ॥ १४१
 कृत्वा लङ्का स्वयं वाथ मृतानाहृत्य वैःघ्नजः ।
 दद्याच्छ्राद्धे प्रयत्नेन दत्तस्थान्ययमुच्यते ॥ १४२
 पिप्पलीक्रमुकश्चैव तथा चैव मसूरकम् ।
 कश्मलालावुवार्त्ताकान् मन्त्रणं सारसं तथा ॥ १४३
 कूटश्च भद्रमूलश्च तण्डुलीयकमेव च ।
 राजमापांस्तथा क्षीरं सहिषश्च निवर्ज्जयेत् ॥ १४४

कोद्रवान् कोविदाराञ्च खलपाक्वामरीस्तथा ।
वर्जयेत् सर्व्वयज्ञेन आद्यकाले द्विजोत्तमः ॥ १४५
इत्यौशनसस्मृतौ तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

स्नात्वा यथोक्तं सन्तर्प्य पिष्टदेवानृषींस्तथा ।
पिण्डान्वाहार्थकं श्राद्धं कुर्यात् सौम्यमनाः शुचिः ॥ १
पूर्व्वमेव निरीक्षेत ब्राह्मणान् वेदपारगान् ।
तौर्धं तद्व्यक्तव्यानां प्रदाने चातिथिः स्मृतः ॥ २
ये सोमपाननिरता धर्म्मज्ञाः सत्यवादिनः ।
व्रतिनो नियमस्थाश्च ऋतुकालाभिगामिनः ॥ ३
पञ्चाग्निरप्यधीयानो यशुर्व्वेदविदोऽपि च ।
वहवस्तु सुपर्णाश्च त्रिमधुर्व्व्याश्च वा भवेत् ॥ ४
निर्णाचिकेतच्छब्दो वै ज्येष्ठसामगणोऽपि वा ।
अथर्व्वशिरसोऽध्येत रुद्राध्यायी विशेषतः ॥ ५
अग्निहोत्रपरो विद्वान् पापविद्वा जडऋषित् ।
गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः ॥ ६
अहिंसोपरता नित्यमप्रतिग्राहिणस्तथा ।
सन्निधौ दाननिरता ब्राह्मणाः पङ्क्तिपावनाः ॥ ७
असमानप्रवरगा असगोत्रास्तथैव च ।
असम्बन्धश्च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः ॥ ८
भोजयेद्योगिनं पूर्वं तत्त्वज्ञानरतं परम् ।
अन्तामे नैष्ठिकं दान्तमुपकुर्व्व्याणकस्तु वा ॥ ९

तदलाभे गृहस्थान्तु सुमुक्तुं सङ्गवर्जितं ।
 सर्वालाभसाधकं वा गृहस्थं न विभोजयेत् ॥ १०
 प्रकृतेर्गुणतत्त्वज्ञं योऽग्रातोह यतिं भवेत् ।
 फलं वेदविदां तस्य सहस्रादतिरिच्यते ॥ ११
 तस्माद्यद्वै न योगिन्द्रमीश्वरज्ञानतत्परम् ।
 भोजयेद्व्यकव्येषु अलाभादिह च द्विजान् ॥ १२
 एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः ।
 अनुकल्पस्त्वयं ज्ञेयस्तदा सन्निरनुच्छिद्यतः ॥ १३
 मातामहं मातुलञ्च स्वसेयं श्वशुरं गुरुम् ।
 दौहित्रं विवुधं सर्व्यमग्निकल्पाञ्च भोजयेत् ॥ १४
 न आद्ये भोजयेन्मित्रं धनैः कथ्योऽस्य संग्रहः ।
 पैशाचदक्षिणाहीनैर्व्यासुत्र फलसम्पदः ॥ १५
 काम्यं आद्येऽर्चयेन्मित्रं नाभिरुपभपित्वरिम् ।
 क्षिपतां हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १६
 तथानु चेद्विहं स्वा न दाता लभते फलम् ।
 यावतो यसते पिण्डान् हव्यकव्येष्व मन्त्रवित् ॥ १७
 ततो हि यसते प्रेत्य दीप्तान् शूलानधोमुखान् ।
 अथ विद्यानुकूले हि युक्ताश्च स वृताथवा ॥ १८
 यत्रैते भूञ्जते हव्यं तद्भवेदासुरं द्विजाः ।
 यश्च वेदश्च वेदी च विच्छिद्येत त्रिपूरुषम् ॥ १९
 स वै दुर्वाङ्मणो ज्ञेयः आद्यादौ न कदाचन ।
 शूद्रप्रेष्योद्धतो राज्ञो वृषलो ग्रामयाजकः ॥ २०
 वधवन्धोपजीवो च षड्भेदे ब्रह्मवन्धवः ।
 दत्त्वा तु वेदान्त्यथं पतिताश्चनुरन्नवीत् ॥ २१

वेदविक्रयिणश्चैते आद्यादिषु विगर्हिताः ।
 श्रुतिविक्रयिणो यत्र परपूर्वाः समुद्रगाः ॥ २२
 असमानान् याजयन्ति पतितास्ते प्रकीर्त्तिताः ।
 असंस्तुताध्यापका ये भृतकान् पाठयन्ति ये ॥ २३
 अधीयौत तथा वेदान् भृतकास्ते प्रकीर्त्तिताः ।
 बृहन्नामणकनिर्गूढाः पञ्चरात्रविदोजिनाः ॥ २४
 कापालिकाः पाशुपताः पाषाणश्चैव तद्विधाः ।
 यस्याश्रन्ति हवींश्चे ते दुरात्मानस्तु तामसाः ॥ २५
 न तस्य सङ्गवेच्छाङ्गं प्रेत्यापि हि अफलप्रदाः ।
 अनाश्रमी यो द्विजः स्यादाश्रमी स्यान्निरर्थकः ॥ २६
 मिथ्याश्रम्या च विप्रेन्द्रा विज्ञेयाः पङ्क्तिदूषकाः ।
 दुश्कर्मी कुनखी कुष्ठी श्वित्री च श्यावदन्तकः ॥ २७
 क्रूरो वाणिजकश्चैव स्तेनः क्लीबोऽथ नास्तिकः ।
 मद्यपो वृषलीसक्तो वीरहा दिधियूपतिः ॥ २८
 आगारदाही कुण्डाशी सोमविक्रयिणो द्विजाः ।
 परिवेत्ता तथा हिंस्रः परिवित्तिर्निराकृतिः ॥ २९
 पौनर्भवः कुसीदौ च तथा नक्षत्रदर्शकः ।
 गीतवादित्रशीलश्च व्याधितः काण एव च ॥ ३०
 हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णो तथैव च ।
 कन्याद्रोही कुण्डगोली अभिशस्तोऽथ देवलः ॥ ३१
 मित्रध्रुक् पिशुनश्चैव नित्यं नार्था निरुत्तमनः ।
 मातापितृगुरुत्यागी दारत्यागी तथैव च ॥ ३२
 अनपत्यः क्रूरासाक्षी पाचको रोगजीवकः ।
 समुद्रयायी क्षतहा रथासमयभेदकः ॥ ३३

वेदनिन्दारतश्चैव देवनिन्दारतस्तथा ।

द्विजनिन्दारतश्चैव ते वर्ज्याः आह्वकर्मसु ॥ ३४

कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः ।

मित्रघ्न पारदार्यघ्न मिथ्यापण्डितद्रुषकः ॥ ३५

बहुनात्र किमुक्तेन विहितान्येव कुर्वते ।

निन्दितान्याचरन्ते ते वर्ज्याः आह्वे प्रयत्नतः ॥ ३६

इत्योगनसम्भृतौ चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

गोमयेनोदकैः पूर्वं शोधयित्वा समाहितः ।

सन्निपात्य द्विजान् सर्वान् साधुभिः सन्निमग्नयेत् ॥ १

श्लो भविष्यति मे आह्वं पूर्वेद्युरभिवक्ष्यति ।

असम्भवे परेद्युर्व्यायथोक्तैर्लक्षयेर्युतम् ॥ २

तस्य ते पितरः श्रुत्वा आह्वकाले उपस्थिते ।

अन्योन्यमनसा ध्यात्वा सम्पतन्ति मनोजवाः ॥ ३

ब्राह्मणान्ते ससायान्ति पितरो ह्यन्तरिक्षगाः ।

वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम् ॥ ४

आमंन्विताश्च ये विप्राः आह्वकाले उपस्थिते ।

वसेरन् नियताः सर्वे ब्रह्मचर्यपरायणाः ॥ ५

अक्रोधनोऽत्तरो यत्र सत्यवादी समाहितः ।

भयमैधनमध्वानं आह्वभुग्वर्जयेज्जपम् ॥ ६

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुरुते क्षणम् ।
 आमन्त्रित्वा यो मोहादन्यं वा मन्त्रयेद् द्विजः ।
 स तस्मादधिकः पापी विष्ठाकोटौ हि जायते ॥ ७
 आग्ने निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति ।
 ब्रह्महत्यामवाप्नोति तिर्यग्योनिषु जायते ॥ ८
 निमन्त्रितश्च यो विप्रो ह्यध्वानं याति दुर्मतिः ।
 भवन्ति पितरस्तस्य तन्मांसं पांशुभोजनाः ॥ ९
 निमन्त्रितश्च याः आग्ने प्रकुर्यात् कलहं द्विजः ।
 भवन्ति तस्य तन्मांसं पितरो मलभोजनाः ॥ १०
 तस्मान्निमन्त्रितः आग्ने नियतात्मा भवेद् द्विजः ।
 अक्रोधनः शौचपरः कर्त्ता चैव जितेन्द्रियः ॥ ११
 शोभते दक्षिणां गत्वा दिशं दर्भां समाहितः ।
 समूलावाहरेद्वारि दक्षिणायां सुनिर्मलां ॥ १२
 दक्षिणाप्रवणं स्निग्धं विभक्तशुभलक्षणम् ।
 शुचिदेशं विविक्ष्व गोमयेनोपलेपयेत् ॥ १३
 नदीतीरेषु तीर्थेषु स्वभूमौ गिरिसानुषु ।
 विविक्ष्वेषु च तुष्यन्ति दत्तेन पितरस्तथा ॥ १४
 परस्य भूमिभागे तु पितॄणां वै न निर्व्वपेत् ।
 स्वामित्वात् स विहन्येत मोहादयत् क्रियते नरैः ॥ १५
 अटव्यः पर्व्वताः पुण्यास्तोर्धान्यायतनानि च ।
 सर्व्वाण्यस्वामिकान्याहुर्न हि तेषु परियहः ॥ १६
 तिलांश्चावकिरेत्तत्र सर्व्वतो वन्धयेद् द्विजः ।
 असुरोपह्तां सर्व्वं तिलैः शुध्यत्यजेन वा ॥ १७

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमव्ययम् ।
 चोष्यं पेयं समृद्धञ्च यथाशक्त्युपकल्पयेत् ॥ १८
 ततो निवृत्ते मध्याह्ने सुप्तलोमनखान् द्विजान् ।
 अभिगम्य यथामार्गं प्रयच्छेदन्तधायनम् ॥ १९
 तैलमभ्यञ्जनं स्नानं स्नानीयञ्च पृथग्विधम् ।
 पात्रे रौदुम्बरैर्दद्याद्द्वैश्वदेवन्तु पूर्व्वकम् ॥ २०
 तत्र स्नात्वा निवृत्तेभ्यः प्रत्युत्थानकृताञ्जलिः ।
 पाद्यमाचमनीयञ्च सम्यग्यच्छेदयथाक्रमम् ॥ २१
 ये चात्र विवसेरन् वै विप्राः पूर्व्वं निमग्नितः ।
 प्राक्षुखान्यामनान्येषां सदर्भोपहितानि च ॥ २२
 दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ।
 तेषुपवेशयेदतान् ब्राह्मणान् देववाल्पकान् ।
 आस्यतामिति सङ्कल्प्य त्वासीरंरक्षे पृथक् पृथक् ॥ २३
 द्वौ देवे प्राक्षुखौ पितृभ्ये त्रयस्योदङ्मुखास्तथा ।
 एकैकं वा भवेत्तत्र एवं मातामहेश्वपि ॥ २४
 मत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् ।
 पश्चैतान् विस्तरोऽन्ति तस्मान्न द्वेति विस्तरम् ॥ २५
 अथवा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
 अतिशीलादिसम्पन्नमलक्षणविवर्जितम् ॥ २६
 प्रशस्तपात्रे आबन्तु सर्व्वं स्नात् प्रयतात्मनः ।
 देवतायतने चाखौ त्रिलोकात् मन्त्रवर्त्तते ॥ २७
 प्रास्येदग्नौ तदद्यन्तु दद्याच्च ब्रह्मचीरिणे ।
 भित्तुको ब्रह्मचारौ वा भोभनार्थमुपस्थितः ॥ २८

उपविष्टेषु यच्छास्त्रे कामन्तमपि भोजयेत् ।

अतिथिर्यत्र नाग्राति न तच्छास्त्रं प्रशस्यते ॥ २८

तस्मात् प्रयत्नात्तौर्थेषु पूज्या अतिथयो द्विजैः ।

अतीर्थ्य रमते आद्ये सुच्यते ये द्विजातयः ॥ २९

काकयोनिं व्रजन्त्येते दत्त्वा चैष न संशयः ।

हीनाङ्गः पतितः कुष्ठो वणिकः पुक्कसनासिकः ॥ ३०

कुपटः शूकरश्चानो वज्राः आद्येषु दूरतः ।

वीभत्समशुचिं च्छेच्छं न स्पृशेच्च रजस्वलाम् ॥ ३१

नोलकाषायवसनं पाषण्डाश्च विवर्जयेत् ।

यत् तत्र क्रियते कर्म पैदकं ब्राह्मणान् प्रति ॥ ३२

तत् सर्वमेव कर्त्तव्यं वैश्यदेवस्य पूजनम् ।

ययोपविष्टान् सर्वास्तानलङ्घ्यदिभूषणैः । ३३

या दिव्या इति मन्त्रेण हर्तुं त्वर्घ्यं विनिक्षेपत् ।

प्रदद्याद् गन्धमाख्यानं धूपादीनि च शक्तितः ॥ ३४

अपसव्यं ततः कृत्वा पितॄणां दक्षिणामुखः ।

आवाहनं ततः कुर्यादुग्रन्तस्वेत्यृचा युधः ॥ ३५

आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः ।

शन्नोदेव्युदकं पात्रे तिलोऽसौति तिलांस्तथा ॥ ३६

क्षिप्वा चार्घ्यं तथा पूर्व्यं दत्त्वा हस्तेषु वै पुनः ।

संस्त्रवांश्च ततः सर्वान् पात्रीकुर्यात् समाहितः ॥ ३७

पिबभिः सममेतेन ह्यर्घ्यपात्रं निधाय च ।

अग्नौ करिष्ये त्वादाय पृच्छेदन्नं घृतप्लुतम् ॥ ३८

कुरुष्वेति ह्यनुज्ञातो जुहुयादुपवीतवत् ।

यज्ञोपवीतिना होमः कर्त्तव्यः कुशपाणिना ॥ ३९

प्राचीनावीतकः पित्रं वैश्वदेवस्तु होमयेत् ।
 दक्षिणं पातयेज्जानुं देवान् परिचरंस्तदा ॥ ४१
 सोमाय वै पिष्टमते स्वधा नम इति ब्रुवन् ।
 अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः ॥ ४२
 अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत् ।
 महादेवान्तिके वाथ गोष्ठे वा सुसमाहितः ॥ ४३
 ततस्तैरभ्यनुज्ञातः कृत्वा देवप्रदक्षिणम् ।
 गोमयेनोपलिप्योर्व्व्यां कुर्यात् स्वस्य च दैवतम् ॥ ४४
 भण्डं चतुरस्रं वा दक्षिणश्चोन्नतं शुभम् ।
 त्रिरुक्षिखित् तस्य मध्यं दर्भेणैकेन चैव हि ॥ ४५
 ततः संस्तौत्य तत्स्थाने दर्भान् वै दक्षिणाग्रकान् ।
 त्र्योन् पिण्डान्निर्व्वपेत्तत्र हविःशेषान् समाहितः ॥ ४६
 दाप्य पिण्डान्स्ततस्तत्र निमृज्यास्ते पभागिनाम् ।
 तेषु दध्मश्वाचम्य तिराचम्य शनैरसृन् ॥ ४७
 उदकं निनयेष्टेत्रं शनैः पिण्डान्तके पुनः ।
 अवक्षिप्यावहन्यात्तान् पिण्डान् यथा समाहितः ॥ ४८
 अथ पिण्डावशिष्टान् विधिना भोजयेद् द्विजम् ।
 षडप्यत्र नमस्कुर्यात् पितॄन् देवांश्च धर्मावित् ॥ ४९
 आहभोजनकाले तु दीपोऽयदि विनश्यति ।
 पुनरन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ॥ ५०
 माषान् पूषान् विविधान् दद्यात् सरसपायसम् ।
 सूपशाकफलानिष्टान् पयो दधि घृतं मधु ॥ ५१
 अन्नस्यैव यथाकामं विविधं भक्षयेयकम् ।
 यद्यदिष्टं द्विजेन्द्राणां तत्तत् सर्व्वं निवेदयेत् ॥ ५२

धान्यास्तिलाश्च विविधाः शर्करा विविधास्तथा ।

उष्णमद्यं द्विजातिभ्यो हातव्यं श्रेय इच्छता ॥ ५३

अन्यत्र फलमूलेभ्यः पानकैभ्यस्तथैव च ।

नाम्नूणि पातयेज्जातु न कुप्यान्नामृतं वदेत् ॥ ५४

न पादेन स्मृशेदन्नं न चैनमवधूनयेत् ।

क्रोधेनैव च यद्दत्तं यद् दत्तं त्वरया पुनः ॥ ५५

यातुधाना विलुम्पन्ति यच्च पापोपपादितम् ।

स्निग्धगात्रो न तिष्ठेत सन्निधौ तु द्विजस्यनाम् ॥ ५६

न च पश्येत काकादीन् पक्षिणस्तु न वारयेत् ।

तद्रूपाः पितरस्तत्र समायान्ति बुभुक्षुः ॥ ५७

न दद्यात्तत्र हस्तो न प्रत्यक्षलवणं तथा ।

न चायसेन पात्रेण न चैवाश्रयया पुनः ॥ ५८

काञ्चनेन तु पात्रेण तथा त्वौदुम्बरेण च ।

उत्तमाधिपतां याति खड्गेन तु विशेषतः ॥ ५९

पात्रे तु सृज्यते यो वै आत्रे भोजयते पितृन् ।

स याति नरकं घोरं भोक्ता चैव पुरोधसः ॥ ६०

न पङ्क्त्या विषमं दद्यान्न याचेत न वादयेत् ।

याचेतादपि चात्मानं नरकं याति भीषणम् ॥ ६१

भुञ्जीत वाग्यतः पृष्टो न ब्रूयात् प्रकृतान् गुणान् ।

तावच्च पितरोऽश्रन्ति यावन्नोक्ता हविर्गुणाः ॥ ६२

नापासनोपविष्टस्तु भुञ्जीत प्रथमं द्विजः ।

वह्मनां पश्यतां सोऽन्नः पङ्क्त्या हरति किंस्विधम् ॥ ६३

न किञ्चिद्वर्जयेच्छास्त्रे नियुक्तस्तु द्विजोत्तमः ।

न माघं प्रतिषेधेत न चान्यस्यान्नमीक्षयेत् ॥ ६४

यो नाश्राति द्विजो माघं नियुक्तः पितृकर्मणि ।
 स प्रेत्य पशुतां याति सन्भवानेकविंशतिम् ॥ ६५
 स्वाध्यायं आवयेदेषां धर्मशास्त्राणि चैव हि ।
 इतिहासपुराणानि श्राद्धकल्पान् सुशोभनान् ॥ ६६
 ततोऽन्यमुत्सृजेद्भुक्तेष्वग्रतो विकिरेद्भुवि ।
 पृष्ट्वा स्वदितमित्येवं दत्तानाचामयेत्ततः ॥ ६७
 आचान्ताननुजानीयादभि भो रम्यतामिति ।
 स्वधास्त्विति च तं ब्रूयुर्ब्राह्मणास्तदनन्तरम् ॥ ६८
 ततो भुक्तवतां तेषामन्नशेषन्तु वेदयेत् ।
 यथा ब्रूयात्तथा कुर्यादनुज्ञातस्तु तैर्द्विजैः ॥ ६९
 पित्रे स्वदितमित्येव वाच्यं गोष्ठेषु स्मृतम् ।
 सम्पन्नमित्याभ्युदये दैवे रुचितमित्यपि ॥ ७०
 विसृज्य ब्राह्मणांस्तान् वै देवपूर्व्वन्तु वाग्यतः ।
 दक्षिणां दिशमाकाङ्क्षन् याचतेऽदो वरान् पितॄन् ॥ ७१
 दातारो नोऽभिवर्द्धन्ति वेदाः सन्तातिरेव च ।
 अद्या च नो मा व्यगमद्भुदेयश्च नोऽस्त्विति ॥ ७२
 पिण्डास्तु भोज्यं विप्रेभ्यो दद्यादग्नौ जलेऽपि वा ।
 प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्जयेत् ॥ ७३
 मध्यमं तं ततः पिण्डं दद्यात् पत्नैः सुतार्यकाः ।
 प्रक्षाल्य हस्तावाचम्य ज्ञातिशेषेण भोजयेत् ॥ ७४
 ज्ञातिष्वपि च तुष्टेषु स्वान् भृत्यान् भोजयेत्ततः ।
 पश्चात् स्वयश्च पत्नीभिः शेषमन्नं समाचरेत् ॥ ७५
 नोद्धीक्षेत् तदुच्छिष्टं यावन्नास्तं गतो रविः ।
 ब्रह्मचर्यां चरेत्तान्तु दम्पती रजनीन्तु तान् ॥ ७६

दत्त्वा आद्यं ततो भुक्त्वा सेवते यस्तु मैथुनम् ।
 महारौरवमासाद्य कौटयोनिं व्रजेत् पुनः ॥ ७७
 शुचिरक्रोधनः शान्तः सत्यवादी समाहितः ।
 स्वाध्यायश्च तथा ध्यानं कर्त्ता भोक्त्वा विवर्जयेत् ॥ ७८
 आद्यं दत्त्वा परं आद्यं भुञ्जते ये द्विजातयः ।
 महापातकिना तुल्या यान्ति ते नरकान् वह्नन् ॥ ७९
 एष वोऽभिहितः सम्यक् आद्यकल्पः समातन ।
 ग्रामं निवर्त्तयन्नित्यमुदासीनो न तत्स्वतः ॥ ८०
 अनग्निरध्वगो वापि तथैव व्यसनान्वितः ।
 ग्रामआद्यं द्विजः कुर्याद्वृषलस्तु सदैव हि ॥ ८१
 ग्रामआद्यं द्विजः कुर्याद्विधिघ्नः अद्ययान्वितः ।
 तेनाग्नौकरणं कुर्यात् पिष्ठांस्तैरेव निर्व्वपेत् ॥ ८२
 यो हि तद्विधिना कुर्यात्पञ्चाद्यं संयतमानसः ।
 व्यपेतकलुषो नित्यं यात्यसौ वैष्णवं पदम् ॥ ८३
 तस्मात् सर्व्वं प्रयत्नेन आद्यं कुर्याद्विजोत्तमः ।
 आराधितो भवेद्दीशस्तेन सम्यक् समातनः ॥ ८४
 अपि मूलफलैर्वापि प्रकुर्यान्निर्जनो द्विजः ।
 तिलोदकैस्सर्पयित्वा पितॄन् छात्वा द्विजोत्तमः ॥ ८५
 न जीवत्पिष्टको दद्यादोमान्तं वा विधीयत ।
 तेषाञ्चापि समादद्यात्तेषाञ्चैके प्रचक्षते ॥ ८६
 पिता पितामहश्चैव तथैव प्रपितामहः ।
 यो यच्च स्त्रियते तस्मै देयं नान्यस्य तेन तु ॥ ८७
 भोजयेद्वापि जीवन्त यथाकामन्तु भक्तितः ।
 न जीवन्तमतिक्रम्य ददाति अयते श्रुतिः ॥ ८८

इयामुध्यायणको दद्याद्दीजहेतुस्तथाहि सः ।
 रिक्तया भार्यया दद्यान्नियोगोत्पादिवो यदि ॥ ८९
 अनियुक्तः सुतो यस्तु शुक्रतो जायते त्विह ।
 प्रदद्याद्दीजिने पिण्डं क्षेत्रिणे तु तदन्यथा ॥ ९०
 द्वौ पिण्डौ निर्व्वपेत्ताभ्यां क्षेत्रिणे वीजिने तथा ।
 कौर्त्तयेदथवैकस्मिन् वीजिनं क्षेत्रिणे ततः ॥ ९१
 मृतोऽहनि तु कर्त्तव्यमेकोद्दिष्टविधानतः ।
 अशौचत्वनिरोच्चाणः काम्यं कामयते पुनः ॥ ९२
 पूर्वाह्णे चैव कर्त्तव्यं श्राद्धमभ्युदयार्थिना ।
 दैवं तत् सर्व्वमेवं स्यान्नवै कार्या वह्निः क्रिया ॥ ९३
 दर्भाश्च परितः स्थाप्यास्तदा स भोजयेद्विजान् ।
 नान्दीमुखाश्च पितरः प्रीयन्तामिति वाचयेत् ॥ ९४
 मातृश्राद्धन्तु पूर्वं स्यात् पितॄणां तदनन्तरम् ।
 ततो मातामहानाश्च तृतीयं श्राद्धत्रयं स्मृतम् ॥ ९५
 दैवपूर्वं प्रदद्याद् वै न कुर्यादप्रदक्षिणम् ॥ ९६
 प्राङ्मुखो निर्व्वपेत् पिण्डानुपवीती समाहितः ।
 स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु ॥ ९७
 पुण्यैर्धूपैश्च नैवेद्यैर्भूषणैरपि पूज्य च ।
 पूजयित्वा मातृगणं कुर्याच्छ्राद्धत्रयं बुधः ॥ ९८
 अकृत्वा मातृयागश्च यः श्राद्धं परिवेषयेत् ।
 तस्य क्रोधसमाविष्टा हिंसामिच्छन्ति मातरः ॥ ९९
 इत्यौशनसस्मृतौ पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

दशाहं प्राहुःशौचं सपिण्डेषु विपश्चितः ।
 मृतेऽथवाय जातेषु ब्राह्मणानां द्विजोत्तमा ॥ १
 नित्यानि नैव कर्माणि काम्यानि च विशेषतः ।
 न कुर्यादहित किञ्चित् स्वाध्यायं मनसापि च ॥ २
 शुचिरक्रोधनस्वन्धान् कालेऽग्नौ भोजयेद्द्विजान् ।
 शुष्काब्जन फलेष्वापि पितरं जुहुयात्तथा ॥ ३
 न स्पृशेयुरिमानन्ये न भूतेभ्य समाचरेत् ।
 सूतकं तु सपिण्डानां संस्पर्शं नैव दुष्यति ।
 सूतके सूतकाश्च वज्रयित्वा मृतौ पुनः ॥ ४
 अधोयानस्तथा यज्वा वेदविज्ञापि या भवेत् ।
 चतुर्थे पञ्चमे वाङ्गि सप्यर्शः कथितो बुधैः ॥ ५
 स्पृश्यास्तु सर्व्व एवेते स्नानात्तु दशमेऽहनि ।
 दशाहं निर्गुणं प्राक्तमशौचं दासनिर्गुणि ॥ ६
 एवं द्वित्रिगुणैर्युक्तं चतुस्रकदिने शुचिः ॥ ७
 दशाहान्तु परं सम्यगधीयीत जुहोति च ।
 चतुर्थे तस्य संस्पर्शं मनुराह प्रजापतिः ॥ ८
 क्रियाहोमस्य भूर्धस्य महारोगिण एव च ।
 ये एषां मरणस्याहुर्मरणान्तमशौचकम् ॥ ९
 त्विरात्रं दशरात्रं वा ब्राह्मणानामशौचकम् ।
 प्राक्संस्कारात्त्रिरात्रं स्नाद्दशरात्रमतः परम् ॥ १०
 जन्मदिवर्षगे प्रेतं मातापित्रोस्तदिष्यते ।
 त्विरात्रं च शुचिस्वन्धो यदिहात्मन्तानिर्गुच ॥ ११

अदन्तजातमरणे मातापित्रोस्तुदिष्यते ।

जातदन्ते चिरात्रं स्यादन्तः स्याद् यत्र निर्णयः ॥ १२

आ दन्तजन्मनः सद्य आ चौलादेकरात्रकम् ।

त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३

जातमात्रस्य वा तस्य यदि स्यान्मरणं पितुः ।

मातुश्च सूतकं तत् स्यात् पितास्यासृश्य एव हि ॥ १४

सद्यःशौचं सपिण्डानां कर्त्तव्यं सोदरस्य तु ।

उद्वं दगाद्वादेकाहं सोदरो यदि निर्गुणः ॥ १५

अथोर्ध्वं दन्तजन्म स्यात् सपिण्डानामशौचकम् ।

एकरात्रं निर्गुणानाञ्चौलादूर्ध्वं त्रिरात्रकम् ॥ १६

आदन्तजातमरणं सन्धवेद्यदि सत्तमाः ।

एकरात्रं सपिण्डानां यदि चात्यन्तनिर्गुणः ॥ १७

व्रतादेशां सपिण्डानां गर्भस्रावाच्च पाततः ।

गर्भश्च्युतावहोरात्रं सपिण्डात्यन्तनिर्गुणः ॥ १८

यथेष्टाचरणाज् ज्ञातौ त्रिरात्रादिति निर्णयः ।

सूतके यदि सूतिश्च मरणे वा गतिर्भवेत् ॥ १९

शेषेणैव भवेच्छ्विरहःशेषे द्विरात्रकम् ।

मरणात्पत्तियागे तु मरणेन समाप्यते ॥ २०

अथद्विद्विमदाशौचमुद्धं चेत् तेन शुध्यति ।

देशान्तरगतः श्रुत्वा सूतकं शावमेव वा ॥ २१

तावदप्रयतोऽस्यैव यावच्छेषः समाप्यते ।

अतीते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम् ॥ २२

तथैव मरणे ज्ञानमूढं संवत्सराद्व्रती ।

वेदांश्च यस्त्ववौयानो न भवेदुत्तिकर्म्मितः ॥ २३

सद्यःशौचं भवेत्तस्य सर्वाविस्त्रासु सर्वदा ।

स्त्रोणामसंस्कृतानान्तु प्रदानात् परतः पितुः ॥ २४

सपिण्डानां त्रिरात्रं स्वात् संस्कारो भर्तुरेव च ।

अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम् ॥ २५

द्विवर्षजन्ममरणे सद्यः शौचमुदाहृतम् ।

आदन्तात् सोदरः सद्यः आ चौलादेकरात्रकम् ॥ २६

आप्रदानात् त्रिरात्रं स्वाहशमन्तु ततः परम् ।

मातामहानां मरणे त्रिरात्रं स्वादशौचकम् ॥ २७

एकोदराणां विज्ञेयं सूतके चैतदेव हि ।

पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च ॥ २८

एकरात्रं समुद्दिष्टं गुरो सन्नद्धचारिणि ।

प्रेते राजनि सद्यस्तु यस्य स्वादिषये स्थितः ॥ २९

गृहे मृतासु दत्तासु कन्यकासु अग्रहं पितुः ।

परपूर्वासु भार्यासु पुत्रेषु कुलजेषु च ॥ ३०

त्रिरात्रं स्वात्तथाचार्यं भार्यासु प्रत्यगासु च ।

आचार्यपुत्रपत्न्योश्च अहोरात्रमुदाहृतम् ॥ ३१

एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च ।

एकरात्रं सपिण्डेषु स्वगृहे संस्थितेषु च ॥ ३२

त्रिरात्रं श्वश्रूमरणे श्वशुरे च तथैव च ।

सद्यःशौचं समुद्दिष्टं समीक्षे संस्थिते सति ॥ ३३

शुध्येद्विजो दशाहेन द्वादशाहेन भूपतिः ।

वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ३४

चतुर्विदशूद्रदायादा ये स्वर्विप्रस्य सेवकाः ।

तेवामशेषं विप्रश्च दशाहाच्छुद्दिष्यते ॥ ३५

राजन्यवैश्यावप्येवं क्षीनवर्णास्तु योनिषु ।
 षड्रात्रं वा त्विरात्रं वाप्येकरात्रक्रमेण हि ॥ ३६
 वैश्यश्च त्रियविप्राणां शूद्रेष्वाशौचमेव तु ।
 अर्धमासेऽथ षड्रात्रं त्विरात्रं द्विजपुङ्गवाः ॥ ३७
 शूद्रश्च त्रियविप्राणां वैश्येष्वाशौचमिष्यते ।
 षड्रात्रं द्वादशाहं च विप्राणां वैश्यशूद्रयोः ।
 अशौचं च त्रिये प्रोक्तं क्रमेण द्विजपुङ्गवाः ॥ ३८
 शूद्रविद्वच्चत्रियाणाम्नु ब्राह्मणे संस्थिते यदि ।
 एकरात्रे तु शुद्धिः स्यादित्याह कमलोद्भवः ॥ ३९
 अमपिण्डं द्विजप्रेतं विप्रो निःसृत्य बन्धुवत् ।
 अशित्वा च मद्गोषित्वा दशरात्रेण शुध्यति ॥ ४०
 यद्वि निर्हृति क्षिप्रं प्रलोभाक्रान्तमानसः ।
 दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः ॥ ४१
 अर्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति ।
 षड्रात्रे णायवा मस्रत्त्रिरात्रे णायवा पुनः ॥ ४२
 अनाथश्चैव निर्बन्धुं ब्राह्मणं धनवर्जितम् ।
 क्त्वात्वा सम्प्राश्य तु घृतं शुध्यन्ति ब्राह्मणादयः ॥ ४३
 अपरश्चेत् परं वर्णमपरश्चापरो यद्वि ।
 अशौचे मंस्सृजेत् स्नेहात् तदाशुचेन शुध्यति ।
 एकाहात् च त्रिये शुद्धिर्विश्येतु स्यद्दशहे सति ॥ ४४
 शूद्रेषु च त्रयहं प्रोक्तं प्राणायामशतं पुनः ।
 अनस्थिसञ्चिते शूद्रे रीति चेद् ब्राह्मणः स्वकैः ॥ ४५
 त्विरात्रं स्यात्तथाशौचमेकाहं च त्रयैश्वर्ययोः ।
 अन्यथा चैव मज्ज्योतिर्ब्राह्मणे स्नानमेव च ॥ ४६

अनास्थिसञ्चिते विप्रे ब्राह्मणो रीति चेत्तदा ।
 खानेनैव भवेच्छुद्धिः सचैलेन न संशयः ॥ ४७
 यस्तैः सहास्रं कुर्याच्च यानादीनि तु चैव हि ।
 ब्राह्मणे वापरे वापि दशाङ्गेन विशुध्यति ॥ ४८
 यस्तोषामन्नमग्राति स तु देवोऽपि कामतः ।
 तदाशौचनिवृत्तेषु खानं कृत्वा विशुध्यति ॥ ४९
 यावत्तदन्नमग्राति दुर्भिन्नाभिहतो नरः ।
 तावन्महान्यशुद्धिः स्यात् प्रायश्चित्तं ततश्चरेत् ॥ ५०
 दाहाद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम् ।
 सपिण्डानान्तु मरणे मरणादितरेषु च ॥ ५१
 सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते ।
 समानोदकभावस्तु जन्मनाज्जोरवेदने ॥ ५२
 पिता पितामहश्चैव तथैव प्रपितामहः ।
 श्वेषभाजस्तु यथात्मा सापिण्ड्यं साप्तपौरुषम् ॥ ५३
 ऊर्ध्वानाश्चैव सापिण्ड्यमाह देवः प्रजापतिः ।
 ये चैकजाता बहवो भिन्नयोगय एव च ॥ ५४
 भिन्नवर्णास्तु सापिण्ड्यं भवेत्तेषां त्रिपुरुषम् ।
 कारवः शिल्पिनो वैद्यदासीदासास्तथैव च ॥ ५५
 राजानो राजभृत्याश्च सद्यः शौचाः प्रकौत्सिताः ।
 दातारो नियमौ चैव ब्रह्मविद् ब्रह्मचारिणौ ॥ ५६
 सन्निधौ व्रतिनस्तावत सद्यः शौचमुदाहृतम् ।
 राजा चैवाभिविक्तश्च प्राप्तसन्निधौ एव च ॥ ५७
 यज्ञे विवाहकाले च देवयागे तथैव च ।
 सद्यःशौचं समाख्यातं दुर्भिन्ने वाप्युपद्रवे ॥ ५८

विषाद्युपहतानाञ्च विष्यता पार्थिवैर्दिजैः ।

सद्यःशौचं समाख्यातं सर्पादिमरणेऽपि च ॥ ५८

अग्निमेरूपप्रपतने विषौघाच्चपराशने ।

गोत्राङ्गणान्ते सत्यस्ते सद्यः शौचं विधीयते ॥ ६०

नैष्ठिकानां वनस्थानां यतौनां ब्रह्मचारिणाम् ।

नाशौचं विष्यते सङ्गिः पतिते च तथाभ्युते ॥ ६१

इत्योशनसस्मृतौ षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः ।

पातंतानां न दाहः स्वात्मान्येष्टिर्नास्त्रिसञ्चयः ।

न चान्धुपातपिण्डे च कार्यं श्राद्धादिकं कश्चित् ॥ १

व्यापादयत्तथात्मानं स्वयं योऽग्निविषादिभिः ।

दहितं तस्य नाशौचं न च स्वादुदकादिकम् ॥ २

अथ कश्चित् प्रमादेन म्रियतेऽग्निविषादिभिः ।

तस्याशौचं विधातव्यं कार्यञ्चैवोदकादिकम् ॥ ३

जाते कुमारे तदहः ग्रामं कुर्यात् प्रतिग्रहम् ।

सुवर्णधान्यगोवासस्तिलाञ्च गुडसर्पिषः ॥ ४

फलानीक्षुञ्च शाकञ्च लवणं काष्ठमेव च ।

तोयं दधि घृतं तैलमौषधं क्षोरमेव च ॥ ५

आशौचिनो गृहाद् ग्राह्यं शुष्काञ्चैव नित्यशः ।

आहिताग्निर्यथान्यायं दग्धव्यं त्रिभिरग्निभिः ॥ ६

अनाहिताग्निर्गृह्येण लौकिकेनेतरेर्दिजैः ।

देहाभावात् पलाशेन कृत्वा प्रतिज्ञातिं पुनः ॥

दाहः कार्यो यथान्धायं सपिण्डेः अक्षयान्वितैः ।
 सक्तत् प्रसिद्धे दुदकं नामगोत्रेण वाग्यतः ॥ ८
 दशाहं बान्धवैः सार्धं सर्व्यं चैवाद्र्द्रवाससः ।
 पिण्डं प्रतिदिनं दद्याः सभ्यं प्रातर्यद्याविधि ॥ ९
 प्रेताय च गृहहारि चतुरो भोजयेद्भोजान् ।
 द्वितीयेऽहनि कर्त्तव्यं क्षुरकर्म सवान्धवैः ॥ १०
 सर्व्वैरस्थीं सञ्चयनं ज्ञातिरेव भवेत्तथा ।
 त्रिपूर्व्वं भोजयेद्दिप्रानयुग्मान् अक्षया शुचौन् ॥ ११
 पञ्चमे नवमे चैव तथैवेकादशेऽहनि ।
 अयुग्मान् भोजयेद्दिप्रान् नवश्राद्धन्तु तद्दिदुः ॥ १२
 एकादशेऽह्नि कुर्व्वीत प्रतमुद्दिश्य भावतः ।
 द्वादशे वाथ कर्त्तव्यमग्निदैस्त्वयवाहनि ॥ १३
 एकं पवित्रमेकं वा पिण्डमात्रं तथैव च ।
 एवं मृतेऽह्नि कर्त्तव्यं प्रतिमासन्तु वत्सरम् ॥ १४
 सपिण्डोकरणं प्रोक्तं पूर्णं संवत्सरं पुनः ।
 कुर्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ॥ १५
 प्रेतार्थं पिष्टपात्रेषु पात्रमासेचयेत् नतः ।
 ये समाना इति द्वाभ्यां पिण्डानेभ्यो वमेव हि ॥ १६
 सपिण्डोकरणश्राद्धं दैवपूर्व्वं विधीयते ।
 पितृनावाहयेत् तत्र पुनः प्रतश्च निर्द्दिशेत् ॥ १७
 ये सपिण्डोक्तताः प्रेता न तेषां स्वात् पृथक्क्रिया ।
 यस्तु कुर्यात्पृथक्पिण्डं पिष्टहा त्वभिज्रायते ॥ १८
 मृते पितरि वै पुत्रः पिण्डशब्दं समाविशेत् ।
 दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रतधर्मतः ॥ १९

पार्ष्वेण विधानेन सावत्सरिकमिष्यते ।

प्रतिसंवत्सरं कार्यं विधिरेव सनातनः ॥ २०

मातापित्राः सुतैः कार्यं पिण्डदानादि कृत्स्नम् ।

पत्नीं कुर्यात् सुताभावे पत्न्यभावे तु सोदरः ॥ २१

एष वः कथितः सम्यग्गृहस्थानां यथाविधि ।

स्नायाच्च भर्तृशुश्रूषा धर्मो नाम्ने इहिष्यते ॥ २२

यः स्वधर्मपरो नित्यमौश्रारर्पितमानसः ।

प्राप्नाति परमं स्थानं यदुक्तं वेदसंमितम् ॥ २३

इत्योशनसस्मृतौ सप्तमोऽध्यायः ॥ १ ॥

अष्टमोऽध्यायः ।

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च ।

महापातकिनस्त्वेते यः स तैः सह संवसेत् ॥ १

संवत्सरेण पतति संसर्गं कुरुते तु यः ।

यो हि शय्यासने नित्यं वसन् वै पतितो भवेत् ॥ २

याजनं यानिसम्बन्धं तथेवाध्ययनं द्विजः ।

कृत्वा सद्यः पतेजुन्नानात् सहाभोजनमेव च ॥ ३

अविज्ञायापि यो मोहात् कुर्यादध्ययनं द्विजः ।

संवत्सरेण पतति सहाध्ययनमेव च ॥ ४

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत् ।

भक्ष्यात्मविशुद्ध्यर्थं कृत्वा श्वशिरोध्वजम् ॥ ५

ब्राह्मणावसथान् सर्वान् देवागाराणि वर्जयेत् ।

विनिष्ठा च स्वमात्मानं ब्राह्मणश्च स्वयं करेत् ॥ ६

असङ्गराणि योग्यानि सप्तागाराणि संविशेत् ।
 विधूमे शनकैर्नित्यं व्याहारे भुक्तवर्जिते ॥ ७
 कुर्यादशनशनं वायं भृगोः पतनमेव च ।
 ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत् स्वयम् ॥ ८
 ब्राह्मणार्थं गवार्थं वा सम्यक् प्राणान् परित्यजेत् ।
 दोर्घमामयिनं विप्रं कृत्वानामयिनं तथा ॥ ९
 दत्ता चाक्षं स विदुषे ब्रह्महत्यां व्यपोहति ।
 अश्वमेधावभृथके स्नात्वा यः शुध्यति द्विजः ॥ १०
 सर्व्वस्त्रं वा वेदविदे ब्राह्मणाय प्रदापयेत् ।
 ब्रह्महा मूच्यते पापैर्दृष्टा वा सितुदर्शनम् ॥ ११
 सुरापस्तु सुरां तप्तमग्निवर्णं पिबेत् तदा ।
 निहङ्गधकायः स तथा मुच्यते च द्विजोत्तमः ॥ १२
 गोमुत्रमग्निवर्णं वा गोशक्तदद्रवमेव वा ।
 पया घृतं जलं वायु मुच्यते पातकात् ततः ॥ १३
 जलार्द्रवासाः प्रयतो ध्यात्वा नारायणं हरिम् ।
 ब्रह्महत्याव्रतश्चाथ चरेत् तत्पापशान्तये ॥ १४
 स्वर्णं स्तोत्री सकृद्दिप्रो राजानमधिगम्य तु ।
 स्वकर्म स्थापयन् ब्रूयान्मां भवाननुशास्विति ॥ १५
 ष्ठङ्गीत्वा मुषलं राजा सकृच्चन्यात्तु तं स्वयम् ।
 स वै पापात्ततः स्तोत्रो ब्राह्मणस्तपसायवा ॥ १६
 करेणादाय मुषलं लघुङ्गं वायु घातिनम् ।
 सच्चित्तोभयतस्तीक्ष्णमायसं दण्डमेव च ॥ १७
 राजा च स्तोत्रमर्हति मुक्तकेशेन धावता ।
 आचञ्चाञ्च्य तत्पापमेवं कर्माणि शाधि माम् ॥ १८

शासनाद्वापि मोक्षाद्वा ततः स्तोयादिसुच्यते ।
 अशासित्वा च तं राजा स्तोयस्याप्नोति किल्बिषम् ॥ १९
 तपसा द्रुतमन्यस्य सुवर्णस्तोयजं फलम् ।
 चोरवासा द्विजोऽरण्ये सञ्चरेद्ब्रह्मणो व्रतम् ॥ २०
 स्नाताश्वमेधावभृथे पूतः स्यादथवा द्विजः ।
 प्रदद्याच्चाथ विप्रेभ्यः स्नाततुल्यं हिरण्यकम् ॥ २१
 चरेद्वा वत्सरं कृत्स्नं ब्रह्मचर्यपरायणः ।
 ब्राह्मणः स्वर्णहारी च तत्पापस्यापनुत्तये ॥ २२
 गुरुभार्यां समारुह्य ब्राह्मणः काममोहितः ।
 उपगूहेत् स्त्रियं तप्तां काम्यां कालायसीकृताम् ॥ २३
 स्वयं वा शिश्रुवषणे उत्कृत्याध्यायवाञ्छली ।
 आतिष्ठ हृदिणामाशामानिपातमजिह्वतः ॥ २४
 गुर्वर्थे वाहतः शुष्ये चरेद्वा ब्रह्मणो व्रतम् ।
 शाखां कर्कटकापेतां परिष्वज्याथ वत्सरे ॥ २५
 अधःशयोत नियता मुच्यते गुरुतल्पगः ।
 कच्छश्चाव्यं चरेद्विप्रश्चोरवासाः समाहितः ॥ २६
 अश्वमेधावभृथके स्नात्वा मुच्येद्द्विजोत्तमः ।
 कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदाव्रतः ॥ २७
 स्थानासनाद्यं विचरेदधनाऽप्युपयत्नतः ।
 प्रधःशायौ त्रिभिर्वर्षैस्ततः शुष्येत पातकात् ॥ २८
 आश्रयणानि वा कुर्यात् पञ्चचत्वारि वा पुनः ॥ २९
 पतितैः सम्प्रयुक्तानामयं गच्छति निष्कृतिम् ।
 पतितेन तु संस्पर्शे लोभेन कुरुते द्विजः ॥ ३०

सकृत् पापापनोदार्थं तस्यैव व्रतमाचरेत् ।
 तप्तकच्छं चरेद्वाथ संवत्सरमतन्द्रितः ॥ ३१
 वाय्मासिकेऽथ संसर्गे प्रायश्चित्तार्हमाचरेत् ।
 एभिः पूतैरथो हन्ति महापातकिनो मलम् ॥ ३२
 पुण्यतीर्थाभिगमनात् पृथिव्यामथ निष्कृतिः ।
 ब्रह्माहत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् ॥ ३३
 हत्वा चैवं महापापं ब्राह्मणः काममोहितः ।
 कुर्यादशनशनं विप्राः पुण्यतीर्थं समाहितः ॥ ३४
 जले वा प्रविशेदग्नौ ध्यात्वा देवं कपर्दिनम् ।
 न ह्यन्या निष्कतिर्दृष्टा मुनिभिः कर्मवेदिभिः ॥ ३५
 इत्यौशनससंस्कृतावष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

गत्वा दुहितरं विप्रः स्वसारं वा स्रष्टुमापि ।
 प्रविशेज्जूलनं दीप्तं मतिपूर्वमिति स्थितिः ॥ १
 मातृष्वसां मातुलानीं तथैव च पित्र्ष्वग्राम् ।
 भागिनेयीं समारुह्य कुर्यात् कृच्छ्रादिपूर्वकम् ॥ २
 चान्द्रायणानि चत्वारि पञ्च वा सुसमाहितः ।
 पैतृष्वसेयीं गत्वा तु स्वस्रियां मातुरेव च ॥ ३
 मातुलस्य सुतां वापि गत्वा चान्द्रायणं चरेत् ।
 भार्यासखीं समारुह्य गत्वा श्यालीं तथैव च ॥ ४
 अहोरात्रोषितो भूत्वा तप्तकच्छं समाचरेत् ।
 उदक्कागर्मिने विप्रस्त्रिरात्रेण विगुध्यति ॥ ५

चक्षीमैथुनमासाद्य चरेच्चान्द्रायणव्रतम् ।
 पराकेणायवा शुद्धिरित्याह भगवानजः ॥ ६
 मण्डकं नकुलं काकं विड्वराहश्च मूषिकम् ।
 खानं हत्वा द्विजः कुर्यात् पोडगाख्यमहाव्रतम् ।
 पयः पिबेत् त्रिरात्रन्तु खानं हत्वा त्वतन्द्रितः ॥ ७
 मार्जारश्चाथ नकुलं योजनं वाऽध्वनो व्रजेत् ।
 कृष्णं द्वादशमात्रन्तु कुर्यादश्ववधे द्विजः ॥ ८
 अथ कृष्णायमीं दद्यात् मर्पं हत्वा द्विजोत्तमः ।
 वलाकं रङ्गवच्चैव मुषिकं कृतलम्भकम् ॥ ९ .
 वराहन्तु तिलद्राणं तिलाटश्चैव तित्तिरिम् ।
 शुक्रं द्विहायनं वत्सं क्रोशं हत्वा त्रिहायणम् ॥ १०
 हत्वा हंसं वलाकश्च वक्रटिष्ठिर्भवे च ।
 वानरश्चैव भामश्च स्त्रियं वा ब्राह्मणाय गाम् ॥ ११
 क्रव्यादांस्तु भृगान् हत्वा धेनं दद्यात् पयस्विनीम् ।
 अक्रव्यादं वतसतरसुष्टं हत्वा तु कृष्णलम् ॥ १२
 किञ्चिदेव तु विप्राय दद्यादस्थिमतां वधे ।
 अनस्थाश्चैव हिंसायां प्राणायामेन शुभ्रति ॥ १३
 फलदानान्तु वृक्षाणां छेदनादाहिकं शतम् ।
 शुल्पावलीलतानाश्च वीरुधां फलमेव च ॥ १४
 पुण्यागमानाश्च तथा घृतप्राशो विशोधनम् ।
 चान्द्रायणं पराकश्च कुर्याद् हत्वा प्रमादतः ॥ १५
 मतिपूर्वं वधे चास्याः प्रायश्चित्तं न विद्यते ।
 मनुष्याणाश्च हरणं स्त्रीणां कृत्वा गृहस्थ च ॥ १६

वापीकूपजलानाञ्च शुद्धेष्टान्द्रायणेन तु ।

द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मनः ॥ १७

चरेत् सान्तपनं कच्छं चरित्वात्मविशुद्ध्यै ।

धान्यादिधनचौर्यञ्च पञ्चगव्यविशोधनम् ॥ १८

वृणकाष्ठद्रुमाणाञ्च पुष्पाणाञ्च फलस्य च ।

लचर्मामिर्याणाञ्च त्विरात्रं स्वादभोजनम् ॥ १९

मणिप्रवालरत्नानां सुवर्णरजतस्य च

अयःकांस्थोपलानाञ्च द्वादशाहमभोजनम् ॥ २०

एतदेव व्रतं कुर्याद् द्विशफैकशफस्य च ।

पक्षिणामोषधीनाञ्च हरेष्वापि अग्रहं पयः ॥ २१

न मांसानां हतानान्तु देवे चान्द्रायणं चरेत् ।

उपोष्य द्वादशाहन्तु कुशाण्डैर्जडुयादृष्टतम् ॥ २२

नकुलीलृकमार्जारं जग्धा सान्तपनं चरेत् ।

श्वानं जग्ध्वा कृच्छ्रेण शुभक्षणे च शुध्यति ॥ २३

प्रकुर्याच्चैव संस्कारं पूर्वेष्वेव विधानतः ।

शललञ्च वलाकञ्च हंसकारण्यं तथा ॥ २४

चक्रवाकञ्च जग्धा च द्वादशाहमभोजनम् ।

कपोतं टिट्ठिभं भासं शुक्रं सारसमेव च ॥ २५

जलूकां जालपादञ्च जग्धा ह्येतद्व्रतञ्चरेत् ।

शिशुमारं तथा मांषं मत्स्यं मांसं तथैव च ॥ २६

जग्धा चैव वराहञ्च एतदेव व्रतञ्चरेत् ।

कोकिलञ्चैव मत्स्यादं मण्डूकं भुजगं तथा ॥ २७

गोमूत्रयावकाहारेर्न्मासैर्नैकेन शुध्यति ।

जलेचराञ्च जलजान् यातुधानविपाटितान् ॥ २८

रक्तपादांस्तथा जग्ध्वा सप्ताहश्चेतदाचरेत् ।
 मृतमांसं हृथा चैवमात्मार्यं वा यथाकृतम् ॥ २८
 भुक्त्वा समाचरे देतत्तत्पापस्यापनुत्तये ।
 कपोतं कुञ्जरं शिशून् कुङ्कुटं रजकां तथा ॥ ३०
 प्राजापत्यं चरेज्जग्ध्वा तथा कुम्भीरमेव च ।
 पलाण्डं लशुनञ्चैव भुक्त्वा चान्द्रायणं चरेत् ॥ ३१
 वार्त्ताकुं तण्डुलीयञ्च प्राजापत्येन शुध्यति ।
 अश्वमेतकं तथोपेतं तप्तकच्छ्रेण शुध्यति ॥ ३२
 प्राजापत्येन शुद्धिः स्यात् मनुष्य शशभक्षणे ।
 अलावं गृञ्जनञ्चैव भुक्त्वाप्येतद्व्रतं चरेत् ॥ ३३
 उदुम्बरञ्च कामेन तप्तकच्छ्रेण शुध्यति ।
 हृथा कसरसंयावं पायसापूपशष्कूलीम् ॥ ३४
 भूक्तं चैवं व्रतं तत्र त्रिरात्रेण विशुध्यति ।
 पीत्वा क्षीराण्यपेयानि ब्रह्मचारी विशेषतः ॥ ३५
 गोमूत्रयावकाहारो मासार्धेन विशुध्यति ।
 अनिर्हंशाया गोः क्षीरं माहिषं वार्त्तमेव च ॥ ३६
 गर्भिण्या वा विवत्सायाः पीत्वा दुग्धमिदं चरेत् ।
 एतेषाञ्च विकाराणि पीत्वा मोहेन वा पुनः ॥ ३७
 गोमूत्रयावकाहारः सप्तरात्रेण शुध्यति ।
 भुक्त्वा चैव नवखाडं सूतके मृतकेऽथवा ॥ ३८
 चान्द्रायणेन शुध्येत ब्राह्मणस्तु समाहितः ।
 यस्य यद्भूयते नित्यं न यस्याग्रं न हीयते ॥ ३९
 चान्द्रायणं चरेत् सम्यक् तस्मान्नप्रांशने द्विजः ।
 अभोज्यानान्तु सर्वेषां भुक्त्वा चान्नमुपस्कृतम् ॥ ४०

अन्त्यस्यात्ययिनोऽन्यच्च तप्तकच्छमुदाहृतम् ।

चाण्डालान्नं द्विजो भुक्त्वा सम्यक्चान्द्रायणं चरेत् ॥ ४१

अज्ञानात् प्राश्य विषमूत्रं सुरासंस्पर्शमेव च ।

पुनः संस्कारमहन्ति त्रयो वर्णा द्विजातयः ॥ ४२

क्रव्यादानां पक्षिणाञ्च प्राश्य मूत्रपुरीषकम् ।

महासान्तपनं कुर्यात्तेषां मोहाद्विजातयः ॥ ४३

भाममण्डुककुकुरवायसे कच्छमाचरेत् ।

प्राजापत्येन शुध्येत ब्राह्मणः क्लिष्टभोजनात् ॥ ४४

क्षत्रियस्तप्तकच्छं स्याद्वैश्यश्चैव त्रिकच्छकम् ।

सुराभाण्डादकं वापि पीत्वा चान्द्रायणं चरेत् ॥ ४५

शुनोच्छिष्टं द्विजो भुक्त्वा त्रिरात्रेण विशुध्यति ।

गोमूत्रयावकाहारः पोतशेषं च वा पयः ॥ ४६

आपो मूत्रपुरीषाद्यैरुपेताः प्राशयेद्यदि ।

तदा सान्तपनं कुर्यात् तं कायविशोधनम् ॥ ४७

चाण्डालकूपमाण्डेषु यदज्ञानं पिवेज्जलम् ।

चरेत् सान्तपनं कच्छं ब्राह्मणः पापशोधनम् ॥ ४८

चाण्डालेन च संस्पृष्टं पीत्वा वारि द्विजोत्तमः ।

त्रिरात्रेण विशुध्येत पञ्चगव्येन शुध्यति ॥ ४९

महापातकसंस्पर्शं भुक्त्वा स्मृत्वा द्विजोत्तमः ।

दुक्षिपूर्व्वन्तु मूढात्मा तप्तकच्छं समाचरेत् ॥ ५०

अन्यजातिविवाहे च स महापातकौ भवेत् ।

तस्य पातकिसंसर्गात् पातकित्वमवाप्नुयात् ॥ ५१

चतुर्विंशतिकच्छं स्याद्विवाहे त्वन्यकन्यया ।

संसर्गस्य तदर्थं स्नात् प्रायश्चित्तं सुते न हि ॥ ५२

उशनःसंहिता ।

दृष्ट्वा महापातकिनं चण्डालं वा रजस्वलाम् ।
 प्रमादाज्जोजनं कृत्वा त्रिरात्रेण विशुध्यति ॥ ५३
 स्नानाद्धी यदि भुञ्जीत अहोरात्रेण शुध्यति ।
 पुष्टिपूर्वम्तु कृच्छ्रेण भगवानाह पञ्चजः ॥ ५४
 शुष्कं पर्युषितादौनि गन्धादिप्रतिदूषितम् ।
 भुङ्क्तापवासं कुर्वीति चरेद्दिप्रः पुनःपुनः ।
 अज्ञानाद् भुक्तिशुद्धयर्थमज्ञानस्य विशेषतः ॥ ५५
 भृत्यानां यजनं कृत्वा परेषामन्यकर्मणि ।
 अभिचारमनर्हञ्च त्रिभिः कृच्छ्रैर्विशुध्यति ॥ ५६
 ब्राह्मणाभिहतानाम्च कृत्वा दाहादिकं द्विजः ।
 गोमूत्रयावकाहारः प्राजापत्येन शुध्यति ॥ ५७
 तैलाभ्यंगः प्रभाते च कुर्यान्मूत्रपुरोषके ।
 अहोरात्रेण शुध्येत श्मश्रुकर्मणि मैथुने ॥ ५८
 एकाहेति विवाहाग्निं परिभाव्य द्विजोत्तमः ।
 त्रिरात्रेण विशुध्येत त्रिरात्रात् षडहं पुनः ॥ ५९
 दशाहे हादशाहे वा परिहास्य प्रमादतः ।
 कृच्छ्रचान्द्रायणं कुर्यात् तत्पापस्यापनुत्तये ॥ ६०
 पतितद्रव्यमादाय तदुत्सर्गेण शुध्यति ।
 चरेच्च विधिना कृच्छ्रमित्याह भगवान् प्रभुः ॥ ६१
 अनाशकनिवृत्त्या तु प्रव्रज्योपासिता तथा ।
 आचरेत् त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च ॥ ६२
 पुनश्च जातकर्मादिसंस्कारैः संस्कृता द्विजाः ।
 श्रद्धा यस्तद्व्रतं सम्यक् चरेद्युर्ध्वर्मादग्निः ॥ ६३

अनुपासितसिन्धुस्तु तद्व्यापकवर्णिन च ।
 अहसाग्रन् संयतमजा रात्रौ चेद्रात्रिमेव हि ॥ ६४
 अकृत्वा समिदाधानं शुचिः स्नात्वा समाहितः ।
 गायत्र्यष्टसहस्रस्य जपं कृत्वा विशुध्यति ॥ ६५
 उपासीत न चेत् सन्ध्यां गृहस्थोऽपि प्रमादतः ।
 स्नातकव्रतलौक्यस्तु कृत्वा चोपवसेद्दिनम् ॥ ६६
 संवत्सरश्चरेत् कष्टं अनुच्छन्दे द्विजोत्तमः ।
 चान्द्रायणं चरेद्वत्स्या गोप्रदानेन शुध्यति ॥ ६७
 नास्ति श्वाद्यदि कुर्वीत प्राजापत्यं चरेद्विजः ।
 देवद्रोहं गुरुद्रोहं तप्तकष्टेण शुध्यति ॥ ६८
 उद्ग्रयानं समारुह्य स्वरयानस्य कामतः ।
 त्रिरात्रेण विशुध्येत मग्नौ न प्रविशेज्जलम् ॥ ६९
 षष्ठान्नकालमासं वा संहिताजपमेव वा ।
 होमाच्च शाकलान्नित्यमपत्नानां विशोधनम् ॥ ७०
 नीलं रक्तं वसित्वा तु ब्राह्मणो वस्त्रमेव हि ।
 अहोरात्रोषितः ज्ञातः पञ्चगव्येन शुध्यति ॥ ७१
 वेदधर्मपुराणाश्च चण्डालस्य च भोषणम् ।
 चान्द्रायणेन शुचिः स्नात्वा ह्यन्या तस्य निष्कृतिः ॥ ७२
 उद्वन्धनादिनिहतः संस्पृश्य ब्राह्मणः कश्चित् ।
 चान्द्रायणेन शुचः स्नात् प्राजापत्येन वा पुनः ॥ ७३
 उच्छिष्टो यदि नाचान्तचण्डालादीन् स्पृशेद्विजः ।
 उच्छिष्टस्तत्र कुर्वीत प्राजापत्यं दिशुत्तये ॥ ७४
 चण्डालसूतिकश्चांशुया नारीं रजस्वलां ।
 स्पृष्टा स्नायाद्विशुद्ध्यर्थं तत्स्पृष्टान् पतितांस्तथा ॥ ७५

चण्डालसूतिकशवेः संस्पृष्टं स्पर्शयेद्यदि ।

प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति ॥ ७६

अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुद्धेद्विजोत्तमः ।

आचामेत विशुद्ध्यर्थं प्राङ् देवः पितामहः ॥ ७७

भुञ्जानस्य तु विप्रस्य कदाचित् सवते गुदम् ।

कृत्वा शौचं ततः स्नात्वा उपोष्य शुद्धयाद् दृढम् ॥ ७८

चाण्डालसन्तु शवं स्पृष्ट्वा कच्छं कुर्याद्विजोत्तमः ।

दृष्ट्वा नभःस्वं नक्षत्रमहोरात्रे च शुध्यति ॥ ७९

सुराः स्पृष्ट्वा द्विजः कुर्यात् प्राणायामत्रयं शुचिः ।

पलाण्डुं लघुगन्धैव दृतं प्राश्य विशुध्यति ॥ ८०

ब्राह्मणस्तु शूना दष्टस्पर्शं सायं पयः पिबेत् ।

नामैर्द्वैतं दष्टस्य तदेव त्रिगुणं भवेत् ॥ ८१

स्नादेतत्रिगुणं काष्ठोमूर्ध्नि स्नात्तु चतुर्गुणम् ।

स्नात्वा जपेत्तु गायत्रीं श्रुभिर्दंष्ट्रो द्विजोत्तमः ॥ ८२

पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।

अनातुरस्य निधनः कच्छार्धेन विशुध्यति ॥ ८३

अहिताग्नेरुपस्थानं यः कुर्यान्न तु पर्वणि ।

ऋतो गच्छेन्न भार्यायां सोऽपि कच्छार्धमाचरेत् ॥ ८४

विनाद्विरसु वा कुर्याच्छरीरं सन्निवेश्य तु ।

सचेलो जलमाप्नुत्य गामासंभ्य विशुध्यति ॥ ८५

नायत्राष्टसहस्रन्तु त्राहस्योपवसेद्गृही ।

अनुगच्छेच्च यः शूद्रं प्रेतभूतं द्विजोत्तमः ॥ ८६

गायत्राष्टसहस्रन्तु जपं कुर्यान्नदीषु च ।

कृत्वातु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८७

मृषैव यावकाशेन कुर्याच्चान्द्रायणं व्रतम् ।
 पङ्क्तौ विषमदानञ्च कृत्वा कृच्छ्रे च शुध्यति ॥ ८८
 छायां श्रृपाकस्त्राहृष्टां स्रात्वा सन्ध्याशयेद् द्रुतम् ।
 रक्षेदादित्यमशुचिर्दृष्ट्वाग्नीन्द्रजमेव च ॥ ८९
 मानुषास्त्रि च संस्पृष्ट्वा स्नानमेव विशुध्यति ।
 कृत्वाप्यध्ययनं विप्रश्चरेद्भिक्षानुवत्सरम् ॥ ९०
 कृतघ्नो ब्राह्मणग्रहे पञ्चसंवत्सरं व्रतौ ।
 इक्ष्वाकं ब्राह्मणस्त्रीकृत्वा त्वक्षारन्तु गरीयसः ॥ ९१
 स्रात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत् ।
 ताडयित्वा दूषणेनैव कण्ठे वद्ध्वा च वाससा ॥ ९२
 विगदे परिनिर्जित्वा प्रणिपत्य प्रसादयेत् ।
 श्ववगूर्यं चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ॥ ९३
 कृच्छ्रातिकृच्छ्रं कुर्वीत विप्रस्योत्पाद्य शोणितम् ।
 गुरोराक्रोशने चैव कृच्छ्रं कुर्याद्विशोधनम् ॥ ९४
 एकरात्रं द्विरात्रं वा तत्पापस्यापनुत्तये ।
 दैवर्षीणामभिसुखं षोडशक्रोशनाकृते ॥ ९५
 उलूकादिजनुर्जित्वा दातव्यञ्च हिरण्यकम् ।
 देव्योद्यानेषु यः कुर्यान्मूत्रोच्चारं शकृद्विजः ॥ ९६
 क्षिप्याच्छिन्नन्तुःशुद्ध्यर्थं चरेच्चान्द्रायणं व्रतम् ।
 देवतायतने मूत्रं कृत्वा द्रोहाद्विजोत्तमः ॥ ९७
 शिश्रस्योत्कन्तनं कृत्वा चान्द्रायणमथाचरेत् ।
 देवतानाममृषीणाञ्च वेदानाञ्चैव कुत्सनम् ॥ ९८
 कृत्वा सम्यक्प्रकुर्वीत प्राजापत्यं द्विजोत्तमः ।
 तैस्तु सन्धापणं कृत्वा स्रात्वा देवान् समर्चयेत् ॥ ९९

स्त्री यदा वाद्यभावेन महापापं करोति हि ।

प्रायश्चित्तं च तस्यास्यात पित्रा तद्व्रतचारिणीम् ॥ १००

उदङ्गदभिरूपां तामन्यथा पतितस्तु स ।

अपि राजन्यकवधे वार्षिकब्राह्मणव्रतम् ।

तस्मान्ते वृषभैकेण सहस्रं गोदानमाचरेत् ॥ १०१

सर्व्वं हत्वा माषमात्रं दद्यात् सुवर्णरजततान्द्रपु-
सौसकांस्थायसामञ्जिरेव मृतस्रायुक्ताभस्तोजसाञ्चोष्णि-
ष्टानां भस्मनाग्निः प्रक्षालनं कनकरजतमणिशङ्खशुक्ल-
पलानां वज्रविदलरज्जुचर्मणाञ्चाग्निः शौचमिति ॥

अपि चण्डालखण्डपचस्यूष्टे वा विस्मृत् एव च ।

द्विरात्रेण विशुद्धिः स्नाद्भुक्ताच्छिष्टः षडाचरेत् ॥ १०२

पिता मातामहो यस्य अग्रजो वाथ कस्यचित् ।

तपोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०३

अमावस्यायां दो ब्रह्माणं समुद्दिश्य पितामहम् ।

ब्राह्मणीं स्त्रीं समभ्यर्च्य सुच्यते सर्व्वपातकैः ॥ १०४

अमावास्यां तिथिं प्राप्य यममाराधयेद्भवम् ।

ब्राह्मणान् भोजयित्वा तु सर्व्वपापैः प्रमुच्यते ॥ १०५

क्षणाष्टम्यां महादेव तथा क्षणचतुर्दश्याम् ।

सम्पूज्य ब्राह्मणमुसैः सर्व्वपापैः प्रमुच्यते ॥ १०६

त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम् ।

इदं च प्रथमे यामे मुच्यते सर्व्वपातकैः ॥ १०७

सर्व्वत्र दानप्रवृत्ते मुच्यते सोमयागतः ।

शान्त्वा च दक्षिणां गृह्णन् हिरण्य-प्रतिमामपि ॥ १०८

अमुतेनैव गायत्र्या मुच्यते सर्व्वपातकैः ॥ १०९

इत्थीयनसंस्कृती नवमोऽध्यायः ॥ ८ ॥

